The AMERICAN MISSIONARY

JULY, 1911

VIEW OF VALDEZ, ALASKA. CONGREGATIONAL CHURCH IN DISTANCE

PUBLISHED BY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AMERICAN MISSIONARY

JULY, 1911

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FOR TOILET AND BATH

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

1886-1911

An evolution from the appointment by the National Council in October, 1886, of "A standing Committee on Ministerial Relief," to its present corporate existence and title, "The Congregational Board of Ministerial Relief," granted by the General Assembly of Connecticut and approved by the National Council in October, 1907, at its twenty-first birthday. This Board will therefore be twenty-five years old in October, 1911.

What has it achieved in its life of nearly one-quarter of a century? Or to be exact in twenty-four years and eight months to June 1, 1911. It is a fact that its first gift was not received until March, 1887.

It has assets of $214,085.59.

It has paid, in the care of over 700 dependent persons, Ministers, widows and orphans, $161,526.21.

It has paid all of its own expenses and is free from debt.

At the end of its first triennial period, October, 1889, the report made to the National Council showed receipts of $11,147.47, of which $10,000 was a legacy, $1,136.87 interest and only $11.60 in donations. The last triennial report to the Council in 1910, showed receipts of $107,250.97, of which $73,592.84 were in donations, $24,004.40 interest and $9,653.73 legacies. In its first three years it paid pensions to eight families, amounting to $1,025. In its last three years it paid pensions to 191 families residing in thirty-eight states and territories of $51,180.72, an increase of over fifty fold.

Notwithstanding this encouraging advance in this first quarter of a century, it has not kept pace with the growth of the denomination nor the needs of the veterans of the cross. An income of $100,000 a year is now needed for Ministerial Relief and doubtless twice this sum will be needed twenty-five years hence.

The aim of the Board is to secure in the shortest possible time an Endowment Fund of $1,000,000, annual receipts of $100,000, the co-operation of every church and minister and the denomination-wide recognition of the debt it owes to the faithful, but insufficiently supported, ministers, now incapacitated and laid aside, because of old age.

HENRY A. STIMSON, D.D.,
President.

B. H. FANCHER,
Treasurer.

WM. A. RICE, D.D.,
Secretary.

Room 523, 287 Fourth Avenue, New York, N. Y.

THE AMERICAN MISSIONARY

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WORKING TOGETHER

CO-OPERATION instead of competition is the watchword of to-day. Business men realize the folly of fighting each other, when waste and friction would be avoided and greater gains secured by working together. Nations are seeing the insanity of settling disputes by killing some thousands of men, and are getting together in arbitration treaties.

The churches, also, have caught the spirit of the times, and are taking down the fences and learning to lock arms for a common service. They no longer look askance at each other as rivals; they are working together as fellow servants of a common Master.

One of the most encouraging indications of the new order of things is the Home Missions Council which is bringing together for frequent conference and united action the various organizations engaged in efforts to evangelize our country. Twenty-two of these Homeland Societies, representing seventeen denominations, belong to this Council, and they have been brought into closer fellowship as their delegates have met for consultation.

The close fraternal acquaintance promoted by these gatherings, the wider knowledge and broader sympathies thus secured, and the realization of Christian unity, previously latent though actually existing, have been of very great value. But, better still, it is found that these seventeen denominations can actually work together in many directions where joint effort is far more effective than separate action.

The duplication of work in small communities by several denominations has been a great evil, and has occasioned a great waste of home missionary funds. An effort is being made by a system of exchanges to reduce the multiplicity of churches where there are too many, and to establish such rules of comity that when one evangelical church is occupying a field successfully another shall not crowd in unless the Comity Committee of the state declares it to be advisable that another church be organized there.

The Home Missions Council has a close connection with the Federal Council of the Churches of Christ in America. This unites in a common fellowship thirty-two denominations of churches, with more than eighteen million communicants, and has done great things in breaking down the old sectarian prejudice and aloofness. It has so stimulated the spirit of "togetherness" that some eighteen states have created inter-church federations of their own to prevent overlapping and overlooking within their borders, and to promote a more effective and united effort to better the moral and religious life of their respective states. It has also done much to unify the churches in large cities, so that instead of working independently or in little segregated groups, they may combine for a larger usefulness and a finer fellowship.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

By arrangement among home mission boards, Secretary Swartz will have charge of the home mission part of the program at the Silver Bay conference of the Young People's Missionary Movement, July 11-20.

The fourth national convention of the Congregational Brotherhood of America will be held in Chicago, October 13-16, 1911.

The Immigration Section of "The World in Boston," prepared by our Society, is being used as a special feature at other great gatherings, notably the World's Baptist Alliance, Philadelphia, June 13-25; and the Twenty-fifth International Christian Endeavor Convention, Atlantic City, July 6-12.

EFFICIENCY AT HOME

By Rev. S. H. Woodrow, D.D., President of the Society

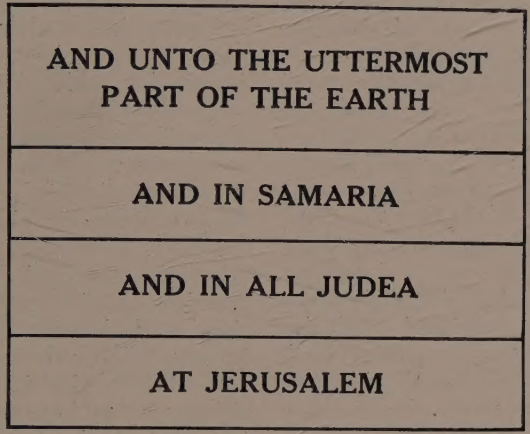
Address delivered at the Annual Meeting in San Francisco, June 7-9, 1911.

JESUS saw and set the program for His church. It began at a center; it worked toward a circumference. It included the city and temple of His fathers, but it had in view "the uttermost part of the earth." Jesus laid emphasis upon all because all are parts of the world—Jerusalem, the city; Judea, His country; Samaria, the neighboring nation; and also "the uttermost part of the earth."

He who interprets the meaning and purpose of Jesus to mean only "the uttermost part of the earth," misses the meaning and purpose of Jesus just as sadly as the man who interprets it to mean only Jerusalem. Jesus included them all, and they were all equally important in His thought. Charity begins at home, but charity that begins and stays at home is selfishness. Christian missions must begin at home, but if they stay at home they cease to be either Christian or missions.

The home base is the strategic point in the campaign for world evangelization. Every army carrying on a warfare in a foreign country must have a strong home base. From that base come recruits, equipment, and supplies. To that base the sick and wounded are sent back. The British army in India or Africa has its home base in the British Isles. Anything that would injure the prestige or impair the financial credit of the home base would have disastrous consequences for the army at the front. The foreign mission cause must have its home base to furnish recruits, equipment, and funds for the campaign. This must continue until Christianity has triumphed, then foreign missions becomes home missions.

THE HOME BASE



"YE SHALL BE WITNESSES UNTO ME"

Three of the above compartments seem to be for us within the United States

As the spring cannot rise higher than its source, so the work on the foreign field cannot reach a higher plane of spirituality and efficiency than is manifest in the home churches. The foreign missionaries are reading the papers and magazines that are printed in the homeland, and are in communication with their friends, so that the thought at home is soon reflected in the thought abroad. Periods of religious apathy and indifference at home are followed by periods of depression and fruitlessness abroad. Periods of theological discussion and sometimes dissension at home are followed by periods of unrest and uncertainty abroad. This is more true to-day than ever before, because the ends of the earth have been brought together by the fast mail and cable service. A revived church at home, full of Christian zeal and evangelistic fervor, would mean an evangelistic, aggressive church abroad. When Christians and church members are not interested in the salvation of their own household or the people of their own city, they are not likely to be profoundly interested in the salvation of men at the ends of the earth. A Spirit-filled church, conscious of the blessing and strength of God, must begin its work at Jerusalem.

The home base must be maintained for the following reasons:

1. BECAUSE FROM THE HOME CHURCH MUST COME THE RECRUITS FOR THE FOREIGN FIELD. Missionary zeal is not born or nurtured in a spiritually dead church. Young men do not offer themselves for the ministry at home and missionary service abroad when church life is cold and worship perfunctory. The young men who are to be the ministers of the home churches and the young men and women who are to volunteer for missionary service abroad, must be formed in our homes and churches. These recruits come largely out of Christian homes, homes of prayer and consecration. The falling off in candidates for the Christian ministry may be due to the fact that there are not enough mothers like Hannah, consecrating their children to Christ before their birth. Sunday-schools with missionary interests and organizations can help the home in this work. Young people's societies, with their mission study classes and their diffusion of missionary intelligence, are another aid. Appeals are often made in schools and colleges through the Student Volunteer Movement, but where there is a response it is usually from those who have had Christian training in the home and church.

But there is something that lies even deeper than the securing of recruits, and that is their character and spirit. The young people who go to the mission field carry with them the Christian ideas and ideals which they have received in the home church. Their whole conception of Christianity and of its worth for mankind, as well as the very spirit and method of their work, has been determined by the faith and work of the home church. There is no escaping this. When its full significance is realized, the importance of maintaining genuine piety and spiritual fervor at home becomes apparent.

2. THE HOME CHURCH MUST CHRISTIANIZE OUR OWN LAND SO THAT IT WILL MAKE A CHRISTIAN IMPRESSION UPON THE MERCHANTS, STUDENTS, AND TRAVELERS WHO VISIT OUR COUNTRY. Would the first impression made upon a stranger be that we were a God-fearing, Christ-loving people, with high ideals of character and conduct? Imagine yourself a heathen or pagan landing in New York or Washington. What would impress you? Business would be in evidence on every hand. All around rush and bustle and noise. Pleasures would be before the eyes everywhere. Brilliantly lighted theatres and opera houses open nearly every night in the week, and usually filled. Five- and ten-cent shows without number, with crowds in attendance. If it is summer, ball parks and excursion trains and steamers crowded. At certain seasons when schools were in session, education would be somewhat apparent, as the children would be seen going and coming. Religion would be evidenced by churches that are open a few hours on Sunday—a very few filled and a good many nearly empty. How would your heathen mind be impressed with the importance of Christianity? Suppose you, as a heathen, visited the midweek prayer meetings and found little groups of from 15 to 150 present, while all the places of amusement were filled; what then would be your impression of the value Christians put upon their religion? It is not enough to say that these meetings are not thrilling enough to meet your tastes. Religious services, whether on Sunday or in the mid-week, can never be made so thrilling as melodrama or so amusing as comic opera. Those who are Christians are supposed to have some spiritual light within them, and some sense of duty to guide them. Only small children have to be constantly entertained.

There is another aspect of this case. I have been speaking of the impression which we make upon the transient visitors to our country, but how about the millions of immigrants who come to this country to make permanent homes? Do we impress them as being deeply concerned about religion? As they watch the native population through the week and on Sunday, are they impressed with their depth of interest in religion? A strong, vigorous life in the home churches would do more than anything else to impress these incoming strangers with the fact that we are a Christian nation.

3. THE HOME BASE MUST CHRISTIANIZE THE FORCES THAT WORK AGAINST CHRISTIANITY IN THE FOREIGN FIELD. There are many influences coming from so-called Christian lands that neutralize or overcome the best efforts of the missionaries. There is commerce, with its greed of gain, that takes advantage of these peoples, even when it does not force rum and opium upon them for their destruction. The same ship that carries the missionary with his Bible, carries the trader with his bottle, and usually the bottle gets in its work first. There is politics, with its desire for national aggrandizement in securing spheres of influence or new territory, and that often ignores or overrides the rights of the native peoples. Again, there is the life and conduct of sailors and

travelers to these foreign countries, which often has a very injurious effect. As we judge a nation by the people of that nation that we have met, so these people judge Christian nations by the people of these nations that they have met. We cannot expect them to distinguish between drunken sailors and thoughtless travelers whom they have seen, and the best products of our Christian civilization whom they have not seen. The work of the Church is to Christianize these forces, so that they shall be an aid rather than a hindrance to the spread of Christianity.

4. THE HOME BASE MUST FURNISH FUNDS AND EQUIPMENT. This supply must be constant, because the workers are far from the home base and cannot easily be recalled; and it should be increasing to meet the demands of the growing work. But how can this be secured unless the home churches are in a vigorous, growing condition? A church that has "only a name to live while it is dead" can render help to no one. Our home force is not a fixed force to which additions are made, but a variable quantity. Every thirty-three years the evangelical churches of this country have to train up or convert twenty million people, to make up the losses by death—more than that to make real increase. Old and faithful workers die and new workers must be trained to take their places. Generous givers die and others must be taught the importance of giving for the support of Christian work at home and abroad. This is the work that must be done in order to maintain the home base. Only the man of surplus strength can aid his neighbor, and only the church of surplus strength can render service for others. Beginning at Jerusalem, but with a vision of the uttermost parts of the earth, the church must seek the deepest spirituality and the highest efficiency. Those whose hearts Christ has touched and whose life God has blessed, are always anxious that others should share in the blessings.

When the churches at the home base are in a state of constant revival, then young men and young women will consecrate themselves for the work of the ministry at home and missionary service abroad; then the church life will be so dominant that visitors from the ends of the earth will be convinced of the worth of our religion; then commerce will be honest, politics unselfish, and social life pure; then, from intelligent interest, money will be given to maintain churches and Christian institutions at home and extend their influence abroad. We begin at Jerusalem.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 24.

June 1, 1911.

DEAR BRETHREN:

Our Society has just closed its fiscal year, always an interesting event to those responsible for its affairs. This is the fifth consecutive time that our books have closed with a balance on the right side so far as the receipts and expenditures of the year were concerned. In three of these years we of course carried over the remains of an old debt. The past year was also notable in that at no time during its passage were we compelled to borrow, nor intentionally to keep anyone waiting for money due him. In fact, the last mentioned thing we hope never to do again. We

intend, so long as the Society has either money or credit, to meet all our obligations to missionaries and others just as fast as they mature.

These four and a half years which I have spent in the home mission office have been filled with varied experiences and exacting duties. There has not been much time to catch my breath between the successive stages of the responsibility which necessarily fell upon one who must do many things and learn many more. Now that this period is past, our debt paid, our federated organization established, our executive force strengthened, and our future task somewhat surveyed, there are a few things which I feel like saying.

The first is an expression of gratitude to God, of whose presence and help I have had much evidence despite my feeble faith and faulty service.

The second is a word of appreciation to my fellow-workers, whose comradeship and affection have been a wonderful comfort and strength. As I have journeyed from end to end of the country, reaching every state where our Society has work except Tennessee, I have seen only your generous and courteous and patient side. If you have other sides, you have not shown them to me. And when I say this I have in mind not only those in direct relations with this office, but our whole group of workers in city, state, and national societies. For all this you have my affectionate gratitude. May I be able to help you as you have helped me!

And now we face a future somewhat different in nature from the years just behind. It has been a time of transition. There has been much to do in addition to our staple and permanent work. Now we are mainly through this period. If all goes well we ought to be able to push ahead with steady and vigorous swing. I do not mean by this that we should organize more churches than in recent years. The one hundred and more organized each year of late are doubtless enough. But I am confident that we ought to develop those organized, far more rapidly and vigorously than we have been able to do. Our advance should be intensive rather than extensive. Next month I hope to suggest some of the lines upon which it appears to me we ought thus to strengthen our work. But just now I want to say how important it seems to me to cultivate the closest possible relations between all who are engaged in home mission work. One of our difficulties springs from the fact that home missions shades off into and is interwoven with the general life of the denomination. It does not stand out in definite relief as does foreign missions. This is inevitable and perfectly proper. But it is also proper and immensely desirable that those who are working in home mission lines should have close and helpful relations with one another, even if, as is also desirable, these relations be not at all exclusive of others. It must be admitted that at the best no great things can be achieved in this line, scattered as we are over a vast territory and in many cases having only a brief connection with home missions. But what can be done ought to be done, and the more imperatively because it is little. It occurs to me that one effective way of drawing together would be by pressing the circulation of THE AMERICAN MISSIONARY in all our home missionary churches. We shall thus secure not only for the ministers but for their people a knowledge of what is being done in different parts of the land. I confess I have been somewhat disappointed that there has not been a larger response on the part of our home mission churches to the efforts which have been made by our joint magazine to reach its constituency. It surely must be possible for every pastor who sets about it to secure a club equal to one-fifth of the membership of his church, which se-

cures the 15-cent rate. You will readily believe that this does not bring a profit to the magazine. It costs something over forty cents to manufacture. But the management of the magazine judge it impossible to secure a large list at a higher rate. They think it wiser if an income of only $5,000 can be gotten, to receive it from 30,000 people rather than from 10,000. But the working out of this thought calls for wide co-operation. Who should be so ready to co-operate as our home mission pastors and churches?

It appears to me also that in one way and another we ought to manage to get together more than we do. Here again we are limited by considerations of distance and expense. But something can be accomplished. A year ago I met the home missionaries of Idaho, Utah, Oregon, Washington, and Montana, state by state or group by group. It was of benefit to me and I hope to them. Perhaps we can do more of that sort of thing. In some states special conferences of home missionaries have been held. This plan can be worked out further. Then, too, in connection with state conferences or other meetings there can be home mission luncheons or dinners.

Just now Associate Secretary Swartz is working out a plan of traveling libraries which we hope will increase our fellowship by giving another common interest. We cannot introduce these very widely with the capital in hand, but perhaps some of the Lord's stewards will increase the special fund we have for that purpose.

The use of home mission leaflets and stereopticon lectures will help on the end in view. Nor should we forget to pray for one another. Why should we not all say each day as we kneel at the family altar, "Comfort and strengthen, we beseech Thee, all home missionaries and their families, granting them grace for their difficult task"?

So by any way and all ways may we draw together in our common work of reaching with the gospel of Christ all the corners of our land.

Fraternally yours,

HUBERT C. HERRING.

♣ ♣ ♣

SUMMARY OF REPORT

FOR THE YEAR ENDING MARCH 31, 1911

THE Congregational Home Missionary Society carried on work during the year in twenty-six states and territories, and the Constituent State Societies in eighteen more. The number of missionaries under commission for the whole or part of the year was 1,692, which is 15 more than last year; and they cared for 2,382 churches and preaching stations, which is 78 more than last year. Connected with these churches were 2,240 Sunday-schools, 64 more than last year. Of these churches, 343 held services in foreign tongues, five less than last year. These tongues were German, Bohemian, Italian, Swedish, Danish-Norwegian, Welsh, Finnish, Armenian, Spanish, French, Syrian, Persian, Albanian, Greek, Portuguese, and Croatian—sixteen in all. The largest foreign work was carried on among the Swedish people, seventy-eight churches using that language in their services.

During the year 140 new churches were organized, or 22 more than last year, 108 new church buildings were erected, 28 more than last year, and 45 parsonages were built, 10 more than last year.

The number of churches coming to self-support was 81, which is 15 less than last year. Forty-three churches formerly self-supporting were com-

pelled to ask aid again, 15 more than last year.

In addition to the figures above given, the Society has this year secured from various city societies which aid in the support of pastors, statistics of their work. These show a total of 89 churches aided, of which 76 were English and 13 foreign. There were 91 Sunday-schools in connection with them. One hundred and two ministers were under the commission of these societies for the whole or a part of the year, aggregating 770 months of service. This makes a total of 1,794 ministers serving 2,471 churches and preaching stations with 2,331 Sunday-schools.

The net receipts of The Congregational Home Missionary Society for the year were as follows:

From contributions	$100,979.72
From Constituent State Societies	27,860.59
From legacies	100,000.00
From investments	12,992.47
From "Together Campaign"	261.00
	$242,093.78

The Constituent State Societies received during the year a total of $275,837.88. Adding this to the receipts of the national Society and deducting the amount sent by the state societies to the national Society ($27,860.59), we have $490,071.07. Besides this, there was raised by city societies for the support of pastors, $41,928.00, making a grand total for Congregational home missions for the year of $531,999.07. These city societies raised also considerable sums for endowment, buildings, and sites, which do not technically fall in the home mission column.

The net expenditures for the year by The Congregational Home Missionary Society for missionary work and general expenses were $244,368.30. To this should be added $275,964.38, the payments made by the Constituent State Societies on their own fields after deducting $22,724.87 received from the national Society. Adding to this $41,928,00 expended by the city societies, makes a grand total expended for Congregational home missions for the year of $562,260.68.

The average gift from each member of the Congregational churches for the year was 50 cents, as compared with 47 cents last year. The following table shows the average gift per member by states:

Alabama	$0.03
Alaska	.11
Arizona	.92
Arkansas	.04
California (North)	.59
California (South)	.96
Colorado	.49
Connecticut	.49
District of Columbia	.45
Florida	.23
Georgia	.07
Idaho	.41
Illinois	.68
Indiana	.08
Iowa	.38
Kansas	.48
Kentucky	.02
Louisiana	.28
Maine	.48
Maryland	.11
Massachusetts	.55
Michigan	.37
Minnesota	.56
Mississippi	.02
Missouri	.93
Montana	.23
Nebraska	.51
Nevada	.09
New Hampshire	.41
New Jersey	.56
New Mexico	.19
New York	.46
North Carolina	.10
North Dakota	.39
Ohio	.35
Oklahoma	.24
Oregon	.62
Pennsylvania	.10
Rhode Island	.30
South Dakota	.44
Tennessee	.09
Texas	.32
Utah	.04
Vermont	.34
Virginia	.11
Washington	2.19
Wisconsin	.31
Wyoming	.29

The more I see of America and the world, the more convinced I am that the home missionary holds the key to the situation.—Rev. Francis E. Clark, D.D.

CHANGES IN THE NATURE OF THE HOME MISSION PROBLEM.

By Rev. W. G. Puddefoot, Indianapolis, Ind.

From an Address delivered at the Annual Meeting in San Francisco, June 7-9, 1911

MY memories of the frontier churches run back over half a century. I remember the first little mission church in a town so young that the man who cut the first tree in the county was there still, hale and hearty. This was the time of the genuine camp meeting. The great forests were lighted by huge altar fires. The farmers were there with their families; stoves, rude tables, and straw for bedding furnished the tent or shanty. Primitive traits came out vividly, moved by the energetic preaching, sometimes in two or three places at once; while in the tents, singing and praying were kept up until midnight.

There was a well-defined frontier in those days. The whole land lay before us, with the mighty forests and boundless plains. The bison roamed in countless herds, and the pigeons darkened the sky for hours at a time. To-day the frontiers are everywhere. New England was new England then, and in many parts more English than England. Now all is changed. The churches which were the nursing fathers and mothers of the new churches in the West have now become mission churches themselves, and the most tremendous problem in missions to-day is the Eastern frontier.

In that early day New England girls worked in the Lowell mills. These were supplanted by the Irish, who in turn gave way to the French-Canadians. At first the priests told them to go and bring home their money. But the French knew a good thing when they saw it, and many remained. Then the priests told them to go and settle and raise large families, and they were not disobedient to the heavenly vision. The small stream from the north soon became a great river. Then from the south came a few Portuguese; from the westward isles soon came great numbers, filling the New Bedford mills with the French, flowing over and around the Cape, over to Martha's Vineyard and Nantucket. After these the Italians came in large numbers, also Polacks, Greeks, and Armenians—in fact, a sprinkling of all Europe. In many cities, doctors, lawyers, and storekeepers have to be masters of three languages at least in order to prosper, several cities having only fifteen Americans to the hundred.

But these strangers are not confined to the cities. I remember some twenty years ago seeing a foreign-looking man in a small town in the Connecticut valley, and on asking the pastor of the church who he was, he said, "Oh, that's our Polack." The last time I was there "our Polack" had increased to four hundred, and sixteen of them came to the evening service—all young men who had learned the English language. These people came to weed onions and take care of the tobacco fields, but soon they began to own farms. "Henhouse Johnny" owned the finest farm in the valley. This man was so nicknamed because he slept in a henhouse when he first arrived. Many others have followed his example in acquiring property.

Here is the opportunity of the Church. The Roman Catholic church has been unable to keep up with newcomers, and millions of them have dropped their religion as easily as they shed their old clothes, and here is the most momentous change. Our home missionary problem has become a foreign missionary problem.

I shall never forget my joy when first I saw the churches as I walked about the battlements of our Congre-

gational New England. Four years ago the late Dr. Lyon took me around a few squares and pointed out house after house where his deacons and strong men once lived. To-day the people are all aliens to our commonwealth. Dr. George Hall showed me a street where over twenty-five families of his had lived—only three remained. The old order changeth very fast in what was once our fortress and high tower. The heart of America is west of the Hudson, and the hope of the future must be in fine large families of our great Middle States and westward.

When I first went to my mission field in Michigan, there were forty thousand lumbermen in the woods. Small towns sprang up like magic, little home missionary churches were built, and for some years good work was done. But as the forests disappeared it became a great struggle to keep these churches on their feet. Many had to die. Little towns disappeared altogether from the map. But for all this these churches had been a great help to the people, who drank of the brook by the way and did lift up their heads. These churches were like springs in the desert.

There are three very trying fields to-day—the lumbermen, the coal fields, and the iron mines. The chief trouble is in the changing character of the laborers. Twenty-five years ago the majority of the men were American or from the British Isles, with some Scandinavians and Germans. To-day southern and eastern Europeans are displacing the native workers, and so far as the coal miners are concerned, the workers are far in excess of the need. When at the centennial of the Ebensburg church in 1897, the ministers of the Welsh churches told me that many of the men had only seven days' work a month during the year. Constant change is the rule among the iron miners also. Two years ago we had in one little town in Indiana a strong Welsh church. A strike took place, which lasted two years, and to-day the old workers are out and only eight mills of the twenty-eight are working.

Another perplexing problem is the rapid growth of towns and cities when new gas and oil wells are started, and the equally rapid decline when the wells give out.

But beyond all lumber and mining industries is the tremendous growth of the cities and the Eastern frontier from Baltimore to Bangor. This frontier teems with aliens, and nothing short of a consolidating of the great denominations can cope with it. When I first went to the front, the Methodists, Baptists, Presbyterians, Congregationalists, and a sprinkling of Episcopalians formed the main denominations. To-day they are legion, and include Church of God, Millennial Dawn, Holy Rollers, Holy Jumpers, Amish, Dunkards of hook and eye versus Dunkards with buttons—so slight a difference caused a split. Here are over a hundred and forty different sects, all trying to take the kingdom of Heaven by violence and bad grammar.

There is no other country in the world where such momentous changes have taken place and with such rapidity. I remember when the Dakotas were settling at the rate of three miles westward per day. And great changes have come to the home missionary himself. Thirty years ago, unless he owned a horse he had to walk. There were no interurban cars, and no railroad trains on Sunday except on main lines. The railroads were quite pious. The Lake Shore & Michigan Southern cars had four racks with Testaments in them. The opening up of the hardwood lands and railways going into the Upper Peninsula of Michigan caused such a rapid growth that in 1887 no less than three whole conferences met with my church at Traverse City, and every one was a home missionary church except the Traverse City

church. Many of the pastors came over a hundred miles to conference. Some had fields where row boats were needed, such as the station at Sugar Island. In the winter many had to go on snowshoes. To-day the railroads and interurban cars are everywhere, and life has become easier for the home missionary in covering his field.

So while the home missionary problem has become more intricate in the East and among multitudes of immigrants and in the great cities, the frontiers are easier of access. But not until thousands of little overchurched towns come to their senses shall we be able to build strong churches. The need for fewer churches and better men is imperative in some localities. However, there is one mighty factor at work, and that is the magic of the New World that changes the very brain cells and nerve tissues in one generation, and we must never forget that all that has been done on this continent has been done by the immigrant and his descendants, although from Washington's time on we have had people who are constantly alarmed by the newcomers. But it is only the fulfilling of the prophecy, "And the sons of strangers shall build up thy walls. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles."

MEN AND RELIGION

PLANS for the "Men and Religion Forward Movement" are rapidly maturing. Our readers should bear in mind that the fundamental thought in the minds of those behind the movement is that there shall be inaugurated throughout the country a carefully planned, far-reaching, and long-continued campaign of endeavor to win the men and boys of the country to Christ, and to enlist and develop them in every form of Christian service. Everyone interested in home mission

MR. JAMES G. CANNON

CHAIRMAN, "THE MEN AND RELIGION FORWARD MOVEMENT"

REV. ROY B. GUILD

EXECUTIVE SECRETARY, "THE MEN AND RELIGION FORWARD MOVEMENT"

work must necessarily be keenly interested in a movement so closely akin to home missions. We are very happy in the hope and expectation that the movement will prove widely influential. The ideal which the leaders of the movement have set before themselves is expressed in the following statement:

ELEMENTS ESSENTIAL TO SUCCESS

1. Unmistakable presence of divine wisdom.
2. Belief in unrestricted supreme power.
3. Unbroken unity among leaders.
4. Minimum anxiety for organizations—maximum anxiety for the kingdom of God.
5. Courage to carry the plan to completion even though amid unfavorable crises.
6. Large spans of time to be invested by the strongest laymen of the continent.
7. A liberal financial policy.
8. The greater campaign only incidental to a steady, permanent, constructive advance.
9. Other events submerged by the participating organizations.

The following gives an idea of the force to be enlisted:

The Committee will conduct in ninety cities of North America an eight day campaign that will challenge the attention and interest of all. This campaign will be carried on by four teams of experts, each team to include the following—

(a) One outstanding leader in Bible study work.

(b) One able and acceptable man in evangelistic work for men.

MR. FRED B. SMITH

CAMPAIGN LEADER, "THE MEN AND RELIGION FORWARD MOVEMENT"

(c) One exponent of organized religious work for boys.

(d) One well-known leader with the sanest message concerning Christian social service.

(e) One able exponent of missions—home and foreign.

(f) One expert in shop and factory work.

(g) One director of music.

A COUNTRY CHURCH IN THE SOUTH

By Rev. A. F. Sherrill, D.D., Professor in Atlanta Theological Seminary

OUR church at Fredonia, four miles from Barnesville, Georgia, gathers worshipers from every side as far as four to six miles away. The church grounds on Sunday are as well filled with teams of all sorts as is the house with people. Very few come on foot. The Saturday afternoon preaching service has usually thirty to fifty members present, and is followed by a short business meeting. Our country people go to meeting for the love of it, and on Sunday morning, after the ten o'clock Sunday-school, the preacher is sure to face a large congregation, of all ages and about equally divided as to sex. They sing heartily, worship with devout hearts, and listen to the reading and preaching of the Gospel with attentive and open minds. The people hold strongly to the essentials of faith,

but are always ready for more light to break forth. They are tolerant and progressive, and we have a good time together every Sunday.

Methodist and Baptist churches are from one to three miles away, and members from these are always present with us, as our people also attend their churches on other Sundays. Each uses one Saturday and Sunday of the month, and we live in entire harmony and good will. The social and home feeling is everywhere cultivated and valued. "Singing Day" fills one Sunday of every year, and is attended by large crowds, dinner being served under the trees from well-loaded tables. With this, Children's Day is merged, the sermon is adapted, and a collection taken for our national Home Missionary Society. We always take annual collections for at least four of our benevolent societies; and also have collections for our Theological Seminary at Atlanta, for Piedmont College, and for our denominational paper, and we also take good care of our own poor. We put in new collection bags lately, and enjoy best our giving on Sundays. We have bought and paid for a three hundred dollar piano the past year.

The teachers of the public schools in the district attend our services, and if we miss certain of the young people, it may be because they are away at Gordon Institute or Piedmont College. One week in the summer it is the custom to hold special preaching and prayer meetings of a revival sort, for the upbuilding of the Kingdom and the church, and for the spiritual benefit of all. These meetings are much valued and bear good fruit.

We try to entertain the local association or state conference when they come our way, with New Testament hospitality, and the General Secretary may testify as to our success. I am certain that all our churches highly appreciate visits from any of the Society officials, and are helped by their words. We cherish the fact that, North and South, we are all one-undivided denomination. Men of other churches here have frequently told me how heartily they welcome us to the South, believing that with our intelligence and polity we have a distinct mission here. We are growing steadily. We are making for ourselves a good name. The South has early and great developments ahead. We hope to share in these, and we hope our great mission boards will see a clear way to lend a strong right hand.

NEW LEAFLETS

We have a few new leaflets to announce this month. Send for as many of these as you need.

The editorial article regarding the Apportionment Plan, entitled, "System Plus Personal Interest," in our Society's section of the May AMERICAN MISSIONARY, has been reprinted in leaflet form, as an envelope size folder.

The story by Miss Shepard, "How Christophe Columba Discovered America," which appeared in our Woman's Department of the May and June numbers of the magazine, has also been reprinted as a leaflet, with the illustrations.

In the Woman's Federation section of the magazine this month, in connection with the August program, two new leaflets are mentioned—"The Friendly Missionary Box" and "Missionary Boxes for Foreign-speaking Pastors." These are ready and will be sent on request, with the other leaflets named in the program.

Send for as many copies as you can use of the new Handbook of our Society. It contains a directory of officers and other information regarding our work, with statistics of the fiscal year ending March 31 and an up-to-date catalogue of our publications.

For any of the above, write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York.

THE IMPORTANCE OF HOME MISSIONS

There is no work of vaster import before the church than that of Christianizing this great land. Says Dr. R. S. Storrs: "The future of the whole world is pivoted on the question of whether the Protestant churches of America can hold, enlighten, and purify the people born or gathered into its compass." Dr. Josiah Strong, speaking of the relation of home evangelization to world-wide Christianity, says: "He does most to Christianize the world and to hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States." To help home missions is to help mould the character of America. Politically, commercially, and religiously, America touches all nations. Its influence as a nation can be no better than the life of the people. America cannot bring the world any nearer to Christ than it stands itself. There is no better preparation for world-wide evangelism than aggressive home evangelism.—Board of Home Missions, Presbyterian Church South.

THE TREASURY

MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

MAY RECEIPTS

	Contributions	Interest	Legacies	Total
1910	$11,193.29	$1,250.63	$7,993.50	$20,437.42
1911	11,145.71	1,236.45	11,843.82	24,225.98
Increase			$3,850.32	$3,788.56
Decrease	$47.58	$14.18		

FIRST TWO MONTHS OF FISCAL YEAR ENDING, MAY 31

1910	$22,644.13	$2,109.63	$25,498.39	$50,252.15
1911	23,101.66	1,798,34	26,220.63	51,120.63
Increase	$457.53		$722.24	$868.48
Decrease		$311.29		

The above figures explain themselves, and are, on the whole, very satisfactory. There has been a small decrease in contributions, but we are $3,850.32 ahead on our legacies for the month. The reports for April and May show an increase in both legacies and contributions as compared with the corresponding two months last year.

This brings us to June 1st with $2,204.04 balance in the treasury as compared with $9,755.06 last year. We are hoping again to meet all our bills without making a loan for current expenses, and we urge upon our church treasurers the necessity of a prompt remittance as soon as possible after July 1st. This will help tremendously in relieving the strain upon our treasury.

From all sides we hear commendations of our plans to avoid making loans and paying interest regularly during the summer. If we can all pull together, and each one do his or her part, and do it now, this hoped-for result will be realized. For seventeen months in succession we have been able to meet all our bills on the first of the month and carry over a small balance to the succeeding month. Let us keep it up!

WOMAN'S DEPARTMENT

Conducted by Miss Miriam L. Woodberry

SEEN AND UNSEEN

IF the eye of a future generation cares to penetrate the missionary records for May, 1911, between the dates 14th and 27th will occur some dry and simple statements:

Traveled 1,897 miles in the state of Montana.
Dedicated four churches.
Ordained one minister.
Formed two associations.
Visited one association.
Addressed twenty-one audiences.

The Bible tries to impress upon its readers the meagerness of the seen compared with the unseen. So the coming generation will have no vision of the life history back of the "miles traveled." They will not see the new railroad that has been running only since March; the little town whose third anniversary is still two years in the future, or the ever changing views from car windows. First, the miles upon miles of narrow irrigating ditches — that magic combination which has harnessed man's ability to nature's resources, and can say to the sage brush, "Thus far and no farther," and to the wheat, corn, and vegetable world, "Come, enter thou into the kingdom prepared for thee." The acres and acres of winter wheat testify to the ever increasing length of the bread line. In another section the dry farmers have begun to pre-empt the land.

Perhaps the scene that will linger longest in memory is the vision of the bent backs of the beet workers, as hour after hour, scarcely ever lifting the head, some standing, some kneeling, the endless rows of beets are weeded by human hands. On the horizon the peaks of the mountain ranges mix with the clouds, and beyond one feels the slow but steady march of the ages, as God's children have ever come out of the darkness, offering daily toil for daily bread. Driven by hunger, and knowing little of life beyond the physical, they have arrived. The mother, content to prepare a simple meal early in the morning, and share her husband's labor in the fields while her baby sleeps under the shadow of a cart, seems willing to live with her eyes on the ground. But they are breathing the air of America, and ever and anon the newspaper world announces, "Beet Workers Have Struck. Demanding More Wages." Never less hours, always more money. In fact, many have learned to strike in the middle of the day, and appear, a solid army, which calmly marches away if demands are not heeded.

Dedicated four churches. Only three words for the record that is seen. What of the unseen? At the first one we caught the enthusiasm of the co-operation of the frontier. A church in North Dakota sent over its choir in an automobile—a distance quite staggering even to hear about. Another church many, many miles "down the line" expressed its pulpit (prepaid) for the day. Someone had carefully painted all the lard pails a deep, dark red, and they served as jardinieres for the ferns, geraniums, and potted plants that were brought from the surrounding homes. Three rugs covered the platform; but best of all was the audience—healthy, enthusiastic young people, representing several colleges and scientific agricultural schools and so many different states that one unconsciously began to review some old geography lesson.

The second dedication was thirty miles across country, accessible by

teams. As this settlement is many months newer, the shack home is the predominating architectural type. Once again we shared the quiet, impressive atmosphere which irradiates the room when a company of people meet to consecrate themselves and dedicate a church. Women with tiny children sat two hours and a half on planks of wood balanced on kegs, and then stayed another hour to visit with friends. This service was preceded by a sample of frontier hospitality. It is quite an unusual occurrence for seven people to be invited to one home for supper; but when that home is a shack, and a man and his wife and eleven children all come forward to bid your party welcome, you feel that the invitation is genuine. The dining-room table seated eleven comfortably, and nine pairs of blue eyes waited in respectful silence while the guests ate the choicest of everything. It is this mother who has never been late to a ladies' aid society meeting, who is interested in mission study, who helps with the church music, and who believes in Sabbath observance.

The pastors of these churches share every hardship of the pioneer. Their faces are tanned with the winds and sun that are so merciless during the long drives. Their hands show battle with the crops, and their intimate knowledge of kicking horses argues that few hours are spent in comfortable rocking-chairs. Still they must have their sermons, their midweek talks. Often they lead the C. E. and conduct the Sunday-school, in addition to getting under every burden from the janitor to the pulpit. There are lonely little graves in the sage brush, of children who could not have the scientific care of older communities. There are suicides of discouraged young men who have failed. There are letters to be written home. There is the free and reckless lack of restraint during good times. There is the saloon, the open gambling den, and the Sunday dance still wielding a strong influence in many places. The steam plow and the church—one manned by the trained mechanic, the other by the Christian minister—will quickly place Montana in the lead.

M. L. W.

READY TO TURN THE SOD IN MONTANA

THE STEAM PLOW DEVELOPS THE LAND AS THE CHURCH DEVELOPS CHARACTER

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.

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We call especial attention in this July number to our Missions in Alaska. We hope that this will not throw any coolness upon the benevolences of our kind-hearted readers, but certainly there will be many days in July when it will be pleasant to think upon the refreshing climate of our far away Missions close upon the Bering Sea. The article by Mr. Cross is illuminating, and the missionary tour by Dr. Charles A. Thompson will be found interesting.

The following is an abstract of a valuable pamphlet soon to be published, written by our missionary in Alaska, Rev. James F. Cross. We regret that our limitations of space prevent our giving his article entire.

THE ESKIMO LAND AND LIFE

Rev. James F. Cross

IT is only when we enter the Bering Sea that we reach the land of the Eskimo. From the northern side of the Aleutian Peninsula, along the coast of Bering Sea and the Arctic Ocean, all around the northern end of America and down the east side to Hudson Bay, the native people—and the only natives—are the Eskimo, said to be the most widely scattered race on the earth.

They belong to the sea-coast. Being a hunting people, however, they go where game is to be obtained, and so are sometimes found along the rivers some distance inland, but the fact that they do not frequent the two great rivers of the Arctic region, the Yukon and the Mackenzie, shows that the sea-coast is their real country. If the water were not frozen eight months in the year they might be called amphibious. Their subsistence comes from the water. The fox, lynx, caribou and squirrels are the only land animals which provide food or fur. The Alaska country of the Eskimo is barren, rough and unattractive. The two mountain ranges of North America end abruptly at the Arctic Ocean; the coast range at

Cape Prince of Wales, the Rockies near Point Hope. North from Point Hope are hundreds of miles of low sand-rolling plains.

Except the broken mountains all the country is tundra. That is bare, rolling plains, moss and grass covered, where in the summer season you walk from ankle to knee deep in water on the sponge-like moss. Four feet below is the line beyond which it never thaws.

There are no agricultural possibilities in all that vast region along the coast or near the mountains. There never can be any possibility of using the land either for agriculture or grazing. The majority of the Eskimo people live and die without seeing a tree. The willows along some of the streams make a hard struggle to reach a stunted growth of five or six feet. Flowers grow in variety and beauty and some have remarkable fragrance.

It is an interesting question to what race the Eskimo belongs and where he comes from. The fact that the same race is found in Greenland and Iceland makes it probable that the Eskimo is not an exception to the general movement of man, westward. It is the testimony of all who know the Greenland and the Atlantic Eskimo that the Alaska Eskimo is a finer type. While the average height of the Greenland Eskimo is given as five feet and four inches, the average height of the men at Cape Prince of Wales is five feet and seven inches and the same relative difference for the women, they being two inches shorter than the men.

The Alaska Eskimo has a remarkably fine, symmetrical, muscular physique. It is their custom to work in their houses or in the public workshops naked to the waist, and not a spare ounce of flesh can be seen. They are lithe, spare and muscular. Their hunting and walking long distances develop every muscle to the best capacity. As to features they have a broad, flat face, prominent cheek bones, small nose, remarkably clear brown eyes and stiff black hair which grows rapidly. The young women have very long, glossy black hair which they comb and braid with great care and pride. Many of them have pretty faces with rosy cheeks, and large eyes which they use constantly in conversation. They often say "yes," by a roll of their eyes, and "no," by a twist of their little brown nose, which makes the meaning perfectly plain. Head, hands and feet are small and well formed. The skull is nearly a globe in form.

They have remarkable skill in the use of tools and ingenuity in using the few materials at hand. With a few very simple tools they can make their skin canoes, forty-five feet long, strong and seaworthy, capable of carrying six or seven tons without the use of any metal. Many of their household utensils are hewed out of driftwood. Spoons and platters are made from convenient knots and natural curves in the grain of the wood. The women are very skillful in needlework. In many ways they have considerable artistic taste. They decorate their clothing by various colors of fur, and add brightness by working in feathers and the bright skin of ducks' feet, but they do not have the eagerness for gaudy colors to any such degree as Indians or Negroes have. Their food is almost entirely meat. The Arctic waters, fresh and salt, abound with fish and animal life. The one animal of most value is the hair seal, of which there are many species and sizes. No animal provides so much for use with so little waste. The skin furnishes all the material for footwear, for rope of all sizes, for seines, nets and buoys; bags also for oil and meat equal to cans or barrels. The blubber supplies butter and lard, fuel and light. The meat, tender and nutritious, is the staple food for all the coast dwellers. The entrails are made into waterproof raincoats and semi-transparent windows. The blad-

der makes a waterbottle, lard pail or oil can. Every part is used. Even the bones soaked in oil are used for fuel.

The common belief is that the Eskimo lives in a snow house, which is not the case. Every Eskimo family has a house either of wood, skin or stone over which the snow drifts and leaves nothing in sight. The Eskimo has solved the problem of keeping the cold out, and the heat in, as far as is possible in such a climate. You enter the house, descending by a ladder five feet, to a platform from which you descend another five feet to a large storeroom. Here you find the family possessions. Skins, harpoons, snowshoes, boots in great quantities, wearing apparel, bric-a-brac, shot guns; all in order more or less. A dark tunnel at the side opposite the entrance leads to the room which you enter at the floor. This is about sixteen feet square and eight feet high. Opposite the entrance is a platform six feet wide across the room; an upper berth. The house is lighted and heated by seal oil lamps, four to eight of them. Over each lamp is a rack for drying the wearing apparel. The cooking utensils hang on the walls near the stove. Sewing materials and unfinished work are always seen at the woman's place near the left side, on the floor at the platform. The children play over or on the upper berth. There are chairs but no tables, a few small boxes and the rolls of bedding, cooking utensils, food and clothing.

The Eskimo is cheerful, happy and fun-loving in disposition; kind to his children, hospitable to travelers, inquisitive, ingenious, emotional, and is a shrewd trader. The man shares the work fairly with the woman. Children are taught to obey and to help as soon as they are able. Men, women, old and young, have a keen enjoyment in amusements and in contests of strength and skill. Their dances are scenes of great animation and of wonderful good humor. They are akin to physical culture in rhythm. Their songs are in the minor key with almost monotonous repetition but in exceedingly accurate time and harmony.

Their religion is demonology; a continual fear of evil spirits. Their imagination is almost barren of the images that feed the desire and hope, but is all overgrown by recollections that are a perpetual pasture to fear. Their worship is individualistic, each man doing what he thinks will turn the evil spirit away from him.

They have no tribal government and, not being warriors, they have no chiefs. Pure individualism is the only law. The family bond is strong and lasting. The aged are cared for with marked regard, and children have everything that can be given to them or done for them. Where there are no children they are borrowed from their more fortunate sisters or relatives, for the homes must have children growing up to support and assist when eyesight fails the mother and cold cripples the father for hunting.

Their only contact with civilization was through the whalers. Through these, whisky was introduced, and drunkenness became a common vice. When intoxicated they are quarrelsome and have an insane desire to shoot.

Such was the life when the first missionaries went there in 1887. The American Missionary Association entered upon its work at Cape Prince of Wales and the adjoining coast in 1890. In 1893 Mr. R. H. Thornton at Cape Prince of Wales was brutally murdered by three young men, but his companion and his brave wife, Mr. and Mrs. Lopp, carried on the work, teaching a new language, new industries and the gospel of hope, light and life. One of the strong attractions of the early years was music. The organ was the most wonderful of all the strange things that the white people brought, and singing was the one element in teach-

ing which first took hold of them. Music in the major scale had something in it which was new to their life. It had a cheer and gladness and hope that touched them. The constant companionship of the missionaries in fishing and hunting, in care for the women, for the sick and in attention to cleanliness, began to bring results, and at last a deep, earnest and widespread attention to spiritual things burst out. Paganism had only a feeble hold and has almost entirely disappeared. To overcome drunkenness, their one strong, common vice, was a hard fight, but in a very marked degree they have won.

A young man, a real leader at Cape Prince of Wales, gave this testimony one night in camp: "My fader he good man, good hunter, catch plenty whale, have plenty furs, but he all the time drink whisky, and make plenty whisky and sell him. My mudder he too drink. And my brudder he good friend to Mr. Thornton, but he no hear him, and he all the time drink, and some time fight and then he get killed. Mr. Lopp he all the time tell me, you no drink; some time I hear, some time I drink. Then I say I be Christian, I no drink whisky no more. I tell you mission make me. No mission, I do like my fader and my brudder. Mission make me Christian. I teach all I can, know Jesus, be Christian."

A strong six-foot man stood up in a meeting and said: "In spring when many stood up and said they would be Christians I did not promise. This summer I went to Siberia to trade. They give me whisky and I drank. I am very much ashamed. I know I did wrong, and I want Sunday to come quick and I will stand up and promise to be a Christian."

In the summer of 1906 three men with their families came to the village at Cape Prince of Wales, and said, "We are trappers and live a long way from a mission and we have come here to be taught the word of God. We want to know Jesus and what he has to teach us to do." At every meeting all were there on the front seats and often they came to the missionary for further instruction. And when the time came for them to return home, they asked to be baptized, and went home rejoicing. In every way Christianity has taken a real vital hold. They have been faithful in carrying the Gospel from place to place. In the little villages far from the mission stations, in traveling, trapping and trading, all have heard of Jesus, and in most of these villages there is a Christian service on Sunday. There are a number of self-appointed evangelists of real power.

The school teacher at Wainwright, far up beyond the Arctic Circle, wrote that the Eskimo mail carrier was delayed at the village for ten days and asked for the use of the school house for evening meetings. During the time he preached and taught the Gospel with great clearness and power, though the man could not read nor write.

They make good use of the Sunday-school picture cards, and where they can read, the "Story of the Gospel" is a great text-book.

The missionary work for the Alaska Eskimo is not yet twenty-five years old, and it can be said that in this time they have become with few exceptions a Christian people. The change has been real and vital.

The remarkable feature about the missionary work in Alaska is that it was not too late. In 1898 there was a great rush of miners all over the country. The evils attending new mining regions, drinking, gambling and attendant vices came. This would have carried the Eskimos along to their destruction, but with ten years of teaching they had learned to trust the missionary and heed his advice. They were forewarned and armed to meet the temptations, and to a great extent they have stood fast.

The work of the mission is not finished. It is only begun. Having

nothing in his own language to help him acquire a knowledge of the Bible he is more dependent on the missionary for instruction than many others who have not received the Gospel so readily. A native ministry has not yet been developed. The Eskimo needs to be sustained, encouraged and instructed to go on. Along with evangelistic work the missions from the beginning endeavored to help the people in industries. This is not an easy problem, for beyond hunting and fishing and herding there has been nothing for the Eskimo to do to get a living.

It was a great day when Dr. Sheldon Jackson undertook to introduce the new and strange industry of raising and caring for the reindeer which were introduced from Siberia. After twenty years the experiment has proven remarkably successful. In 1894 the Wales Mission was given one hundred and eighteen deer. At the present writing this herd has increased to over six thousand, and all but five hundred are in the possession of the Eskimos. From 1905 to 1910 the sale of meat at Nome from only a part of the herd amounted to $1,500. Nearly one hundred Eskimos own deer, and one of the original apprentices now owns a herd of one thousand. The prospects are that in a few years Alaska will be sending venison of the finest quality to the Pacific cities in large quantities.

The twenty years of mission work give reason for thanksgiving and congratulation on the part of all churches engaged in it. The field was one of the most difficult in the world. The rapid and thorough change of the people is one of the marvels of the missionary enterprise. Raising the Eskimo from drunkenness and debauchery, to his dignity as a child of God, teaching him to live as such with the help of a new industry, has been the work of a few years and a few thousand dollars. The field well deserves the continued interest and support necessary to its completion.

A MISSIONARY TOUR IN ALASKA

Dr. Charles A. Thompson

I have just returned from one of my usual trips every eight weeks, taking in the different deer herders' camps and intervening villages.

We left Wales on the 14 ult. taking two men, three sleds and four deer. The trail was very heavy with soft drifts of snow and strong wind directly in our faces and mercury 14 degrees below zero.

Owing to these conditions we were three days *en route*, arriving in camp at 11:30 the night of the third day. Had it not been for the barking of the shepherd dog in the camp, we would not have reached the camp at all that night, as we were passing a mile to the side of it and had stopped to rest our deer when we heard the dog.

One deer had given out the second day and one load (160 lbs.) was left at "Ikbik." I remained 24 hours at the herd, Mission Herd, and with one of the apprentices pushed on for Shishmaref, arriving there the same evening, but getting into one of the worst dog fights I ever "participated" in. These Malemute dogs are death on deer when they find them picketed out, but that was the first time I ever knew them to attack deer while a man was present. In this case when we got within 200 yards of the village, nine large dogs of that breed came for us exactly as a pack of hunger-crazed wolves would. These dogs are three-fourths wolf, anyway. They never bark but howl in concert as wolves do. But to get back to my story. When

we saw the pack coming, my guide ran to meet them, shouting all kinds of strong Eskimo language at them. They passed, however, on either side of him and in an instant were at the deer which I was holding by their halters, springing at their throats and snapping at their ham-strings. When the dog sprang at the throat, the deer would rear on his hind legs and strike viciously with both fore-feet, that is the reindeer's method of defending himself. Meanwhile I was kicking dogs right and left and yelling at them like a Comanche Indian. My guide was doing the same, but all to no purpose, the blood was flowing from the deer and the taste simply crazed the dogs. During this time the deer had broken loose from the sleds and I was holding them by the halters alone; suddenly both deer sprang over the sleds taking me with them and I went down with sleds, deer and dogs on top.

At this stage of the game, the old man, whom I had left in charge of the religious services there, arrived with a pole about ten feet long and while not able to handle it rapidly on account of its length, what he lacked in speed he made up in vigor, as every time it came down a dog went out of commission. Behind him came a young Eskimo woman with a club about three feet long and no son of the Emerald Isle ever wielded the "shelala" more effectually than did "Brooboilik" her bit of a club.

I remained there five days, there being four cases of sickness in the village. During the time I was there I held four religious meetings, read and explained a portion of scripture each time, followed by a prayer meeting.

On my return the mercury stood at 16 degrees below zero, the wind N. E., by noon it had changed to the south and was howling. At 4 P. M. we were in an arctic blizzard which it was almost impossible to make even the reindeer face.

Owing to the storm darkness came early, and an hour after dark my guide stopped and coming close to my sled said, "I think we lost." The mercury had risen with the wind, and for the last hour there had been a mixture of rain and snow and we were soaking wet. Such a change in temperature is not uncommon at this season of the year. Wet as we were, we crawled into our sleeping bags where we had to stay till morning. I had taken off some of my outer clothing and placed it under the head of my sleeping bag. When daylight came, clear and freezing, these clothes were frozen in a solid chunk. My guide harnessed up the deer while I for very evident reasons remained in the sleeping bag. He lashed me fast to the sled so I would not "loose off" and tying my deer to his sled, hauled me to camp, five miles away, as freight.

Owing to weather and trail I remained four days in the Mission herd camp. I sat around, said nothing, but took notes and learned more than I could by asking questions all day. I am going to move the herd before the fawning season begins and the boys will have to live in tents if it is cold. The ice does not leave the coast where the herd is till July 15th, so they may have some cold times. I found the herd kept within thirty minutes' walk of the camp and left strict orders to have them kept not less than one and one-half hours' walk from camp. I also appointed a chief herder and intend going to the camp soon again to see if my orders are carried out. Eskimo boys are much like other boys, they like to take it easy and let things drift.

I had asked in my former letter to be allowed to spend two months this summer in the Seattle hospitals as I feel the need of the training, but since becoming better acquainted with conditions here I feel that it is my duty to remain here this summer and see that the cabins are built in good feeding grounds for next winter, a store-

house at Shishmaref, and wood collected during September for the coming winter.

I notice in the November number of the AMERICAN MISSIONARY that there is urgent need of a minister at this place. That I think is a misconception of conditions here. There has not been a service omitted since Mr. Cross left. During my absence Miss Colwell, one of the teachers, and my wife conducted the services regularly and while I have nothing to say relative to my wife's work, Miss Colwell's work will not be surpassed by any man you could send here. Miss Colwell has won the confidence and love of not only the school, but the entire village, young and old. She has been accustomed to church work for some years before coming here, so that it is no experiment.

The health of the village is pretty good at present. I have only five patients requiring regular visits. As I have written before, the trouble is to get these people to follow instructions; for that reason I have to make more frequent visits.

TRINITY SCHOOL, ATHENS, ALABAMA

Nora E. Colburn, Teacher

WHEN I was in my youthful days my idea of a teacher in a mission school was a lady fifty years old, who always wore a plush cape and a little black bonnet, or a man in a long linen duster, who stood on a dry goods box on a street corner to preach. Since then I have quite changed my mind, as I lack a number of years of being fifty and I haven't any plush cape.

I came to Athens on the twenty-first of October, 1910. It was about five o'clock in the morning and very foggy. At first I was unable to make anyone understand where I wanted to go, but finally an officer of the law came to my rescue and brought me up to the teacher's home. On the way he casually remarked, "If yo' all evah get in any trouble out there you let me know and I'll come get yo'." I never had to accept his kind offer, as I found the other teachers quite peaceable.

Our home, named Wells Cottage, after the noble woman who was for so many years its first principal, is new and was only partly furnished when we arrived, so for a few weeks we lived without any rugs, curtains, tables or pictures. Since then we have acquired all these articles and it seems homelike.

Improvements have been made on the outside as well as within. A big hollow in front of the house has been filled, and a trench dug by the schoolboys for a drain for the water, which settles there a little when we have a hard rain.

The school children have brought violets, rose bushes and plants of all kinds, which have been set out in all parts of our campus.

Pupils of the various rooms take turns in keeping the grounds clean. Once a week for an hour or so they are "turned out," as they say, to work. Some bring rakes and hoes to work with; others pick up stones and papers overlooked by the boy who picks up the papers every night after school. Each grade has made a flower-bed in its particular part of the grounds. We are going to have it tasteful and pretty.

The grammar pupils have put a hydrant in the school yard. It took them three weeks to raise the money. The first five dollars they raised by donations from the children; they obtained ten more by giving a social, and the last five dollars were the con-

tribution of a colored lawyer in Decatur, Ala. The school boys dug the trench, filled it after the pipe was laid, and put a cement block around the hydrant. On it is written, "6th & 7th grades—1911."

They are proud of their work and have every reason to be so. The teachers are proud of it, also.

Since I came to this school I have done everything outside of my schoolwork from trimming hats to tuning auto-harps. The confidence of the colored people in our ability to do anything they may happen to want done is amazing, and makes one wish to rise to the occasion. I have found real heart-satisfaction in this work.

IN THE NORTH CAROLINA MOUNTAINS

AS I study them, the boys seem to be very anxious to learn and yet argue for their own old ways and customs, thus showing what environment will do and that it requires constant repetition to fix things firmly in their minds. Most of our pupils seem to come from homes in which the parents are anxious their children should have the education which they could not obtain themselves, and both boys and girls are willing to work to pay for their schooling. The boys take care of their own rooms and do janitor work in the schoolrooms and also carry wood to the teachers' rooms. The girls care for their own and teachers' rooms, for the corridors and the dining room; some of them help in cooking; two or three make sixteen or eighteen loaves of bread every day and then eke out with biscuits or Uneedas, for this mountain air gives us all excellent appetites and there is a family of forty-eight to cater to every day.

Pupils come long distances, one boy walking between three and four miles each way daily and a little girl, three miles—up hill most of the way—every day unless very stormy. A young man eighteen years old came the first week in October and finding himself unable to enter any class but primary was going home that night, but was persuaded to remain and try the work which one of the teachers was willing to give. He had not been in school in five years and did not know his letters, but has learned to read in the Second Reader, write a letter that can be read, read and add and subtract numbers in thousands, making wonderfully rapid progress in three months. He attends strictly to business in school and study period the four evenings each week.

IN THE TENNESSEE MOUNTAINS

THE history of these people, the unique charm of the students, furnish an interesting background for our work. A year with all its discouragements has taught me that it pays, far more than we can estimate, to give of our very best to the Mountain boys and girls. The compensation comes in the actual thing done. Let me acquaint you with one or two students whose progress is little short of marvelous. A year ago, through the influence of a friend, George came to school. He was twenty-five years old; had supported himself and helped his mother since he was twelve; had not been in school since that time. He

came to realize his deficiencies, and set out to overcome the misspent years. A keen intelligence and remarkable ability had been all but ruined by the excessive use of intoxicants and tobacco. He was given to profanity. These habits had not helped him in learning the lesson of self-control and had seriously hurt his powers of concentration. He entered one of the grades wholly unprepared to take the usual work for that year. For weeks his life was one discouragement after another. He was finding it hard to keep the school regulations, but he held on knowing what it would mean to him. He became a Christian, thoroughly, actively. He carried on the fight against habit and vices, conquering in his battles until now he feels reasonably sure of himself. His work has progressed, not rapidly, but he is gaining steadily. The frank, wholesome expression of the student contrasts strongly with the face of a year ago. In the same class entering about the same time is another boy, whose father has failed to inspire in him high ideals and whose companions were competent aids in a downward current. A term of indifferent work has been followed by two successful ones. Every act shows interest in his lessons, nor does he fail to show the same interest in the work which he does to pay his way. Manly, earnest, ambitious, in one year! Is it not a gain? There are many others who are steadily progressing in the effort to reach higher planes.

The fact that the young men furnish in many cases the best illustrations does not mean that the young women are neglected. There is a great need to raise the standard of womanhood. Woman has not occupied a very high position. Her usefulness as home-maker has not included education and training in the betterment of home conditions. Slowly parents are beginning to realize this need. Brothers entering school desire sisters to come. The country school has undergone a complete change through the efforts of teachers trained in such schools as ours, thus giving the preparation for further education. The need of careful industrial training going hand in hand with Christian culture is felt in every way. We need the support of those whose training in higher things has come as the natural course of life. We need your prayers, your thoughtful consideration, that we may continue to train boys and girls to be strong men and women fit for the world's best work.

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FROM A KENTUCKY MOUNTAIN MISSIONARY

ABOUT three miles from our mission home and school, in one of the wildest and roughest points of the Kentucky Mountains, lies a little hamlet called "Stony Creek." It seemed to be a forsaken place, for I was told no religious service had ever been held there, and the people had very crude ideas of life. As soon as I learned of these conditions, I determined to carry the blessed message of "Jesus and His love," to them, and sent word to the people living nearest the little schoolhouse that there would be a meeting there on the following Sunday afternoon.

Immediately after our morning service at our mission school, I mounted a horse and started for Stony Creek. The creek at the fording place is often dangerous to cross in winter, so much so that even men with their mule teams sometimes have to wait after severe storms for the water to subside before it is safe to cross. The current at this point is strong and flows over boulders and deep holes. So it was with some fear that I approached this part of my journey, but the Lord gave me courage as I neared the place. I checked my horse but a moment to select the course I would take and then with a prayer

for His help, I rode safely across, fervently thanking God as I reached the other side.

It was a strange ride through the woods and over the rough ways, almost like riding up and down stairs of rocks and gullies.

An incident occurred in the first cabin home at which I stopped, which illustrates some of the peculiar superstitions which prevail among these mountain people. A mother had carried her sick child three miles to the home of the old woman of the cabin, who, "because she had never seen her father, had the cure," it was said, and by blowing her breath into the mouth of the sick child, could cure it. At this home I was informed that the school committee had said they would not allow us to hold the service in the schoolhouse, so the rest of my ride was taken with some misgivings. When I arrived, however, I found the door open, and the room showing evidence of having been recently cleaned. Several men came toward me and in answer to my inquiry, one of them said, "Yes, we just heared it, and so we'uns broke and run."

In a few minutes the little room was well filled with a gathering of rough, uncouth mountaineers, many of whom had come long distances, sometimes through woods and deep mud, always over rocky and difficult roads, yet thinking little of the discomfiture it caused. They conducted themselves in odd ways (because they had never been taught differently), the men frequently spitting on the floor, more often on the stove, without apparently the least thought of its being improper. They joined heartily in singing their favorite song, "Hit's the old time religion" (with very little idea of what it really meant), the women swaying their bodies with the tune in a way that is quite impressive, while amusing, as they show their strange way of conducting themselves "in meetin". As I looked into the faces of the colorless men and the sad, pinched faces of the women as they peered beneath their huge sunbonnets and saw how eager these people, who have had almost no opportunity for education or development of mind and character because of their rude environment, were to learn, I was forcibly reminded of the Savior's words, "The harvest truly is great, but the laborers are few." I told them of my wish to organize a Sunday-school and the plan was received with hearty "amens" from a white-bearded old man, and with enthusiastic approval and quaint remarks by the others. Among the first to speak was a man who was considered the worst in the community; he said, "I hain't got no religion, but I've got a lot of young 'uns I want to git to goin' to Sunday-school. Hit's somthin' I hain't had myself, and I'll stand by this instrutshun." This was a good deal for the man to say, for he had lived a very wicked life. He "swapped" his first wife with another man for his. All four agreed to it. He afterward had given his daughter to a man in exchange for *his* wife, and other gross sins of like nature. When the Sunday-school matter was settled, I gave them the "message" as God prompted.—just the simple Gospel of Christ—and the Holy Spirit touched the hearts of ten, who, in response to an invitation, stood up and signified their purpose to lead better lives, among them the first man mentioned above, this time declaring, "If thar's any way of me gittin' religion, I want hit; I'm sure in a sorry way for hit." Now five of his adult children and his wife are happily converted and we think himself also; and although it is ploughing and planting time, a revival has broken out, and at "early candle lighting" each evening crowds can be seen entering the little schoolhouse among the pines. Praise God for his grace in transforming life!

The great hope for these Southern highlanders is with the children, if we can inspire them with a desire for education, and implant in their minds the seeds of virtue, the fundamental principles of which must come from the word of God. We have the

future, the past is gone, the present is ours. Many of the parents realize how much they have been deprived of, and it is touching to see how they will work and sacrifice to keep their boys and girls in school. One father recently came to us with the last ham they had and asked us to buy it to enable him to send the money to his daughter, who is away at school and needed it sorely. Others part reluctantly with a calf or pig, a sheep or a few turkeys that they hoped to keep, but it is all these poor parents have, and they freely give them to help their children get advantages they themselves have missed.

There is latent power in these hardy mountaineers, which needs but the touch of God, through some loving human heart, to arouse them from their lethargy to a sense of life and its opportunities, and to inspire them with a purpose. It will be the salvation of their souls and bring influence that will reach beyond their present lives.

As the result of fifteen years' work by the American Missionary Association in our mission, much has been accomplished. Young men and women have been encouraged to work hard for an education. Many of them have left the mountains and to-day occupy worthy positions elsewhere. Among them, nine are teachers, two are lawyers, three are physicians, and one is a minister of the Gospel. Others are filling various positions of trust, and at the same time assisting younger brothers and sisters in their struggle for an education.

This Association is doing much, and deserves the prayers and hearty co-operation of God's people.

MEDICAL MISSIONS IN PORTO RICO

ONLY those who have spent some time in the beautiful tropical island of Porto Rico can realize the contrast between the glories of nature and the miseries of human nature.

Spain had the possession of Porto Rico since the days of Columbus, and the Roman Catholic church has had every opportunity to bring the blessings of the gospel to the people for four hundred years. Not until the United States took possession of this island did the people of this country know about its deplorable condition. With a million people, there were no schools worth mention for eight hundred thousand. More than three-quarters of the entire population were in sheer illiteracy, living half clad—and often not even that, as they could do in this climate—living in shacks without furniture, and chiefly on the fruits which came to them without any systematized labor, living in ignorance, living in sin. The few cultured and educated Spanish people, and their descendants, Porto Ricans, were so accustomed to this condition of things that it seemed a matter of course and no efforts were made for their betterment. The priests and the churches were such that Father Sherman—himself a Roman Catholic priest—when he visited the country said, "It is a Catholic country without religion."

It would naturally follow that the people should be afflicted with many kinds of diseases for which they yet had no remedies or cure. Such physicians as were there, ministered to those who had substance and could pay. Those who had not could suffer and die.

When the writer of this visited Porto Rico on three different occasions, each time he was impressed with the necessity of medical missions for a people in these conditions. The diseases which were evident on every hand were appalling, and appealed not only to Christian sympathy, but to ordinary human pity. The country is densely popu-

lated, and nowhere could one get away from the sorrowful sights which were the results of hereditary ignorance and transgression.

One of the first things that our Presbyterian friends did in establishing their very successful work in Porto Rico, was to plant a medical mission in San Juan and Santurce. Their work has been greatly blessed in this direction, not only relieving much misery, but contributing to positive evangelism.

The American Missionary Association has not seen its way to introduce medical missions until recently when Dr. E. W. Smith was appointed to use his medical skill and surgery together with his missionary instruction. After a residence of half a year he appeals for a hospital where the beneficent work of saving people may be carried on more successfully. In a letter just received we will let him tell a part of his story. "I have found a great many sick people up in the mountains; people who have been suffering with tropical malaria for months, some reduced to mere skeletons. Native physicians will not go to the mountains unless there is a large fee forthcoming; hence it is impossible for the poor people to secure either a doctor or medicines. There are a great many cases of tracoma, some of them are chronic and almost blind. Many of them are children. I have cured within five months more than eighty. A man reduced to beggary through blindness from cataracts for three years came to me. I operated on his eyes, and his sight is perfectly restored. He is happy to be able to go to work and never beg again. He says, 'it was God and the Virgin Mary' who sent me here. Many operations have made the changes so great that friends scarcely knew the people who returned to them. I made a visit to Yabucoa and there also visited many suffering people. A throng of people follow me from house to house and up and down the streets. The native minister in Yabucoa has given me a room of his church in which I can perform operations and use it as a dispensary. In a trip to Fajardo, I was called to treat about one hundred and fifty patients and perform five surgical operations. At Las Cabezas, a little point of land running out into the ocean about three miles from Fajardo, there were twenty-five patients.

"I hope the time will come when the people in the States will be interested enough to send us money for a sanitary hospital. The land on which to build a hospital would be given to us, as the better class of people are realizing the urgent need. It simply means the saving of thousands of lives every year. I have treated to date, more than seven hundred people, and have performed twenty-five surgical operations, and have made three hundred calls. There are many operations awaiting my return. Among them are cases of strabismus, cataracts, cancers, tumors, etc. These patients are able to pay a small fee. All the patients for the first two or three months were very poor, and I could ask but very little for my services."

DOWN IN MISSISSIPPI

By Grapho

THERE is a great school here—Tougaloo University. It is modeled after the latest idea of education for the colored race—a combination of agriculture and other culture. Sometimes I think it funny that there should be so much insistence on industrial training for the negro population of the South, when that is the kind of training they have

had for generations. The great great-grandfathers and grandmothers of these young people were in that kind of a school and never in any other. They were at it before dawn and after dark. But it was not enough then, and it is not enough now. The colored race have heads as well as hands, and trained heads go before trained hands. Brain is more than brawn. The wisdom of Tougaloo is that it combines the two. It develops the intellect, after the manner of the regular college, and teaches industry in field and shop. There is a farm of 500 acres, with all the crops common to the region, and with the double advantage of instruction in improved methods of farming and of provision for feeding the multitude of students. And there are shops for training in wood-work, iron-work, and other manufacture. The domestic science department for girls presents some specially fine exhibits. The pretty white dresses worn by the girl graduates were their own production, and furnished ample evidence of the taste and skill acquired through their training. There were seven graduates from this department, and a total of thirty-five graduates from all departments. The number of students for the year was 500, of whom nearly 200 boarded at the school. The institution requires a corps of thirty teachers. Dr. F. G. Woodworth, president of the university, has built up the work to its present proportions and has ardent expectations for the future. A great future the school ought to have, for it would be hard to find a school better adapted to the exact needs of the colored people of the old slave states than Tougaloo.

It was worth while to see the multitude who came to the commencement. They were there from all the surrounding country, coming by buggies, wagons, trains, on foot, every way, except in automobiles, for the negroes have not yet struck the killing pace of the automobile. Some had come a hundred miles or more, for commencement is an event to all the friends of the school.

The chapel is a great and beautiful auditorium, and has a splendid organ. It was filled to the last corner, and there were as many people outside as inside. The short addresses made by the graduates were of a fine order, and as usual with graduating efforts tackled a lot of big problems. If a hearer had shut his eyes, he would not have known but that a class of the other race was speaking. And a colored school makes a good audience for a speaker—they see the point quickly.

OBITUARY

President Albert Salisbury, when a professor in the Wisconsin State Normal School, was appointed Superintendent of Educational Work in the American Missionary Association in October, 1882. He was then thirty-nine years of age and had made a record of exceptional ability as a teacher.

Professor Salisbury brought with him a practical knowledge of approved methods of school organization and instruction, and rendered the Association signal service with three years of hard and faithful work. The school work grew in efficiency, and the cause of education by his instruction and devotion was advanced not only directly in the American Missionary schools, but indirectly throughout the South.

His ability was acknowledged when the State of Wisconsin called him back to be President of the school from which we took him when a professor. Since 1885 President Salisbury has added to the fame and usefulness of the State Normal School. His death, which occurred June 2d, will be greatly mourned by all who knew him.

THE A. M. A. TREASURY

American Missionary Association

	Apportionment	Collected on Apportionment
4th Quarter, Sept. 30	$250,000	
3rd Quarter, June 30	$187,500	
May 31,	$166,600	$98,600
2nd Quarter, Mch. 31	$125,000	
	Short	$68,000
1st Quarter, Dec. 31	$62,500	
BASE		

We print below a comparative statement of receipts for May and for the eight months ending May 31st.

The donations for May were $14,117.00 —an increase of $995.79.

The donations for the eight months were $134.110.17, an increase of $13,801.79. Of these donations about $98,600.00 were for schedule appropriations or budget, and about $35,500.00 were for specials.

The apportionment for the Budget for the eight months of the year was $166,-600.00. The amount received was $98,600.00 —a deficit of $68,000.00. If this deficit had been received the Association would not have had any debt on the first eight months of the fiscal year.

The Apportionment Plan is at work. The Association is relying on the churches and individuals to make increased contributions to enable it to do the work committed to its care and to avoid a debt on the fiscal year ending Sept. 30th.

The accompanying diagram shows the progress the churches are making in collecting the apportionment of $250,000.00 for the work of THE AMERICAN MISSIONARY ASSOCIATION.

RECEIPTS FOR MAY.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$4,021.03	$1,082.73	$5,941.80	.....	$316.70	$11,362.26	$1,758.95	$13,121.21	$9,436.04	$22,557.25
1910-11...	5,379.40	611.67	4,191.34	.....	320.24	10,502.65	3,614.35	14,117.00	6,944.93	21,061.93
Increase.	1,358.37	.....	.....	.....	3.54	.....	1,855.40	995.79	.....	.....
Decrease.	.....	471.06	1,750.46	.....	.....	859.61	.....	.....	2,491.11	1,495.32

RECEIPTS EIGHT MONTHS ENDING MAY 31st.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$60,921.84	$7,283.94	$20,748.57	$313.49	$1,580.01	$90,847.85	$29,460.53	$120,308.38	$59,446.52	$179,754.90
1910-11...	68,856.23	6,989.78	20,488.84	257.50	1,319.62	97,911.97	36,198.20	134,110.17	57,906.45	192,016.62
Increase.	7,934.39	.....	.....	.....	.....	7,064.12	6,737.67	13,801.79	.....	12,261.72
Decrease.	.....	294.16	259.73	55.99	260 39	.....	.....	.....	1.540.07	.....

FORM OF BEQUEST.

"I GIVE AND BEQUEATH the sum of——— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

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THE HOUR IS COME!*

By Rev. H. H. Proctor, D.D., Pastor of the First Congregational Church, Atlanta, Ga.

THE work of the Congregational people for the Negro people is unparalleled by any denomination for any people in any land. Great has been our work in agitation, led by such publicists as Garrison and Phillips and Sumner, such poets as Longfellow and Lowell and Whittier, such authors as Harriet Beecher Stowe whose Uncle Tom's Cabin was the handwriting on the wall to the southern slave power, and the late lamented Julia Ward Howe, who but recently saw the glory of the coming of the Lord. Great has been our work in emancipation, led by such martyrs as John Brown and Abraham Lincoln, and the uncounted hosts of the Grand Army of the Republic, not unwilling to die that the nation might be preserved and the slave set free. Great has been our work in education, led by such heroes as Armstrong in Virginia, Cravath in Tennessee, Ware in Georgia, Andrews in Alabama, and a host of others who have written the most resplendent page in American history.

But fine as has been our work in agitation, in emancipation, and in education, the hour has come when in the Providence of God we should take a forward step in the solution of the Southern situation, and that step is in obedience to the supreme command of our Lord—evangelization! Not in the narrow sense in which some men have interpreted evangelization, but in the broad sense of Him who went about healing, teaching, preaching—preaching, the ministry to the spirit; teaching, the ministry to the mind; healing, the ministry to the body. The kind of church best fitted to carry out this three-fold ministry is the Institutional church, open as it is to all the people instead of a part of the people, all the time instead of a part of the time, and for all the man instead of part of the man. Out of an experience of sixteen years in Atlanta, the heart of the South, I hold that the time has come for us Congregationalists to take a forward step by planting Institutional churches for the colored people in the chief cities of the South. I urge this chiefly upon four considerations.

The first is that the danger-points in Southern civilization are in the cities. The Atlanta riot in 1906 bears dramatic and unimpeachable testimony to this. The undisciplined and inflammable elements of both races are rushing all too rapidly to the civic centers. This tide cannot be turned back, induced as it is by the economic, educational and other social advantages offered by the city. The result of the

*Address at the meeting of the Congregational Church Building Society, Boston, Mass., October 18, 1910, in connection with the National Council.

friction of these elements when they meet is a social explosion. Evidently, since we cannot turn this tide back, the thing to do is to lessen the friction between these two elements by the application of civilizing influences. As men rise in the scale of civilization the likelihood of friction is lessened. Good men of no matter what race can always find a way to get on together. The most speedy and effective way to civilize these undeveloped masses in Southern cities is by the agency of the Institutional church, with its varied facilities. The appeal of its civilizing influences is reinforced by those sanctities of religion that particularly appeal to the Southern heart whether it be white or black.

REV. H. H. PROCTOR

The second consideration obtains in view of the abolition of the saloon in the South. With respect to the saloon the South has come to the unalterable conclusion that it is economically wasteful, socially destructive and ethically wrong, and therefore it must go! Only one more State remains to pass upon this question in the far South, and it is confidently believed that next month when Florida passes upon this question she will give her verdict in favor of prohibition and thus complete the solid dry South. Indeed, it looks as if in time a gentleman will have to come from Atlanta to Boston to get a drink! King Alcohol is doomed in the realm of King Cotton. This is the victory of the church in the South, but the church is well nigh appalled at its own achievement. It does not know what to do with it. Something must be done, the negative side of the movement must be matched by the positive, or the second state of the South will be worse than the first. The saloon has been the only social resort the South provided for the black man. Now that it is closed he is either in the street or the secret dive. This emergency furnishes the church the finest opportunity it has had since the war. I propose that we provide for the blacks the open church as a substitute for the open saloon. In the spirit of Him who said to his disciples when he saw the multitudes hungering in the desert, "Give ye them to eat," let us rise up and satisfy the social hunger of these our brethren who wander in the desert as sheep without a shepherd. Through the open door of the Institutional church we can do it.

The inadequacy of public facilities in the South for the colored people, in view of the stringency with which the color line is drawn, furnishes another consideration for the movement I urge. In the South we have the anachronism of the color line in city life. Take, for example, the city of Atlanta in which I live. Our color line extends from the top of our skyscrapers down through our elevators, soda fountains, theatres, schools, churches, and street cars,

clear out to the silent city of the dead (for black and white may not inter their dead in the same part of a cemetery in Atlanta). Take our public library, for instance; a black author cannot draw even his own book out of the public library. Too often this color line in the South is reinforced by sentiment in the North, even in high places. I have said this to show with what stringency the color line is drawn. Now, even for the whites such public facilities as I have indicated are all too few, but for the blacks they are almost nothing in view of this racial separation. This situation gives us Congregationalists an opportunity. Can we not turn this disadvantage into an advantage? In time these facilities will come, but the present situation in the South requires that something be done now. What is a church for except to do for a community that which no other agency can or will? By putting under the roof of the church the facilities denied the colored people through the operation of the color line we would meet a real need and in the spirit of the Christ minister unto him who is cast out.

Just one more consideration, and that is the inefficiency of the old-line churches among the colored people. These churches deserve praise for what they have done, but they have not kept up with the situation. As a rule this type of church is unprogressive, and it is lacking in intelligent leadership and sufficiently high ethical ideals. It has failed to meet the conditions created by the schools we Congregationalists have put in the South. As a result they are losing the young people, and they have failed to harness the intelligent people of the race for Christian service. This makes a serious situation for a people. But we Congregationalists can meet it. A man of vision saw Niagara running to waste; he hitched it to a dynamo and lit up all that region round about with what was formerly a waste product. My people are rich in religious sentiment, but it is not being sufficiently utilized. Let us hitch it up, harness it to life and put it to work. The Institutional church is the dynamo that will transmute the religious sentiment of my race into

ATLANTA, GA., FIRST CONGREGATIONAL CHURCH
GROUP OF PEOPLE—ROOSEVELT IN CENTER

practical Christian service. Such a church could utilize the young people we are educating and whom the old-line churches are not reaching in the work of the social redemption of the unrisen element of their own people. Such a work would not only have an effect upon the masses of the blacks in the South, but also with the co-operation of the American Board on those uncounted millions in Africa; for once you inspire the educated young Negro with the social passion for his race, the heart of the risen black man here is bound to yearn and burn for the unrisen black man across the sea.

We have already demonstrated on a small scale in Atlanta the truth of what I have said. Five years ago God gave me a vision of such a church as I have described here. Through the help of the Church Building Society and others this vision was realized in brick and mortar on the one hundredth anniversary of the birth of Abraham Lincoln. We opened in the heart of Atlanta a new kind of church for the South. Believing that nothing is too good for the King, we have endeavored to beautify the place of His sanctuary and to make the place of His feet glorious. In fulfilment of the vision of the prophet who said, "Thy gates shall be open continually, they shall not be shut day nor night," we have endeavored to maintain an open church with an open hand and heart for all who come. Taking our cue from the scope of the ministry of our Lord who, in his threefold ministry, went about healing, teaching and preaching, we are endeavoring to minister through our varied facilities to the whole man, body, brain and soul. Like Him who went about doing good, we have not confined our service to those who come, but have gone out into the highway, the slum, the alley, the street, the hospital and the prison to seek and to save that which was lost. Believing that the church must follow its Master in his mission to destroy the works of the devil, we believe in fighting as well as in praying, and we have put to flight the promoters of the dance hall, the keepers of the saloon and the proprietors of the brothel. Believing that since every cloud has a silver lining we ought to wear our clouds inside out, and finding ourselves shut out from the white music festival we organized one of our own; over five thousand people came at our call to the City Auditorium, and we not only sang the songs the white man could sing as well as we, but we sang the songs that no man but the black man can sing; it was a revelation to ourselves and others, and once every year we shall have this feast of song. In all our work we have had the co-operation of the Southern white people, who contributed $5,000 to the erection of our building. Booker Washington bears testimony to the supreme importance of our work, and President Taft, who visited our building on its opening, declares his belief that it will do great good to the community. Ex-President Theodore Roosevelt visited our church, October 8, 1910, and after going through the various departments, he spoke in the main auditorium in the presence of the Mayor of Atlanta, the President of the Chamber of Commerce and a representative audience of colored people and white citizens. In his address Col. Roosevelt said: "I hail the establishment of a church of this kind; for I feel you are not only doing the best for the colored people of Atlanta, but also for the people of both races throughout the South."

What Atlanta needs other Southern cities need. What we have done in Atlanta can be done in other cities in the South. I could name ten cities offhand in which the work we have done in Atlanta should be duplicated. Not to complete the list, I would suggest such cities as Charlotte, Nashville, Chattanooga, Memphis, Montgomery, Birmingham, Little Rock, Dallas, New Orleans and Charleston. Through our Church Building So-

ciety, so ably and economically officered, put $25,000 in each of these ten cities to build an Institutional church for the colored people, and a similar sum for a similar church for the white people, and you will have made the most effective stroke to solve the Southern situation since Lincoln wrote the emancipation proclamation.

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TRAVEL-GLIMPSES

MISS LYDIA A. FINGER, the representative of this Society, has been attending the Pacific Coast Congress. She has seen much of our work in the Northwest as she has journeyed across the Continent, through North Dakota and Montana, and sends us some of the impressions that she has gained of our churches along the way. It makes a story of such interest and suggestiveness, that we are glad to give it here. She writes:

"In *Grand Forks* I found the building of the new church under way. The excavation was about completed and the material was being hauled to the place.

"Rev. Mr. Warner seemed very hopeful because of the new interest which the actual building of the church had aroused. I visited several of the women of the church who said that they were having regular Ladies' Aid meetings and that they were planning several 'church family socials' to rally all the Congregational people. Pastor Warner spends the better part of each week visiting the people of the extended parish. It does look as though there might be a very splendid church there in the near future.

"At *Williston* the people were wonderfully encouraged by the splendid crop-outlook. It had been raining steadily for several days and as it was the first rain for over a year, everyone rejoiced. Williston's prosperity has not been exaggerated. It is developing rapidly. The Congregational church membership has almost doubled and all of them are united in the church building campaign. I met sixty-five ladies in the afternoon, as splendid a company as you could meet anywhere, and a church full of people at the evening meeting. A fine church building will be a splendid investment I am sure.

"From Williston I came into 'mighty Montana.' Everyone is happy about the magnificent church at *Great Falls*. I was more than surprised to find so handsome a church, the nicest that I have seen in Montana.

"The most interesting work that I saw was at *Geyser* in the Judith basin. Rev. Mr. Sikes is the most energetic pastor that I have ever met. He is responsible for the churches at *Merino* and *Nihill* also. I wish that all the denomination might hear the testimony of the men in this section of the country as to what the Church Building Society is doing. Thirteen flourishing churches in communities where there is no other church, have been made possible by the lift which our Society has given them.

"Sunday, June 4th, I visited two absolutely new churches near Missoula. The *Bitter Root Inn* church was organized the Sunday before with forty-seven members, people connected with the Bitter Root Valley Company and those who have bought the ten-acre orchards. They are meeting in a tent which they have fitted up, and yesterday in spite of a severe rain storm thirty-four people came to that tent service. Strange to say, most of them were originally Congregationalists. Mr. Schaeffer, an Oberlin student, is dividing his time between Bitter Root Inn and *Orchard Homes*. In both of these places I found a large percentage of college graduates and people of marked culture."

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

THE MINISTRY NEEDED FOR TO-DAY.

By Charles Reynolds Brown, D.D., Dean Yale Divinity School, New Haven, Conn.

THERE is no cry of need coming from the bar or from medicine, from the world of education or from the world of business that there are not men enough to meet the demands. The problem is rather to find room for the many who offer. But in every branch of the church and from every state in the Union, there is a loud and sore cry for young men of sound health, good sense, trained intelligence, social sympathy and Christian character to enter the ministry and furnish the country with the moral and spiritual leadership it craves.

When I look back upon the twenty-two years which have passed since I graduated from Divinity School it seems to me now that I should have missed all the deeper meanings of my own life had I failed to respond to those influences which were impelling me to enter the ministry. I should like to utter an appeal as strong as I can make it for Christian fellows everywhere to listen, as the boy Samuel did of old, for a summons which may enroll them with the prophets of the Lord.

There are high honors and large rewards to be won by lawyers and by physicians, by men engaged in the work of education or in commerce or in engineering. Into all these pursuits strong and useful young men are going in such numbers that there is no lack of material. It is not so in the ministry. The modern pulpit stands up and cries to every man with any of the possibilities of apostleship in him, "Come over into Macedonia and help." The moral need of the continent of Europe which voiced itself in the vision Paul had by night when he slept at Troas on the western edge of Asia, finds its counterpart in the need of our own wide continent for men who can point the way of spiritual advance.

There never was a time when the opportunities and the rewards of the ministry were so great.

There is a mighty tide of appreciation and gratitude waiting to flow in upon the heart of the man who has been doing good work in interpreting the Bible in the light of modern scholarship, in making intelligent application of Christian principles to modern conditions and problems, in uncovering the deeper sources of motive for right living, in furnishing by the contagion of personal influence larger stores of spiritual energy to those whose wills have become fagged.

I affirm with the utmost heartiness that in my judgment, after twenty-two years of experience east and west, there is no place on earth where a serious and earnest man can at present invest his life with more satisfaction to himself, with a deeper

sense of serviceableness to his fellow men and with a warmer sense of God's own approving favor, than in the ministry of the modern church.

My own years of service have been spent in three churches, in periods of three and a half, four and fourteen and a half years. My tale is a tale of three cities, Cincinnati, Boston and Oakland, California. My observations therefore cover the east, the west and the middle west—and in either section the opportunities for ministerial service are most alluring.

In these days of theological restatement, under the influence of a closer study of psychology as related to religious experience and under the compelling influence of the historical spirit in the study of the Bible, there opens a splendid field of usefulness to the minister in helping to remove doubts, shape new beliefs and develop a reliable working hypothesis for the students of colleges and universities. In any college town or city the minister finds work cut out for him which makes many other tasks seem tame. Here are gathered young men and young women who in hundreds of communities in the land will prove themselves social, commercial and political leaders. If one can aid in making religion shine in their eyes with new meaning and enter with fresh power into their actual experience, he will be doing the work of a higher evangelism on a broad and rewarding scale.

The city pastor renders an important service if he can make it clear that he has the requisite wisdom, courage and conscience to aid in guiding Christian impulse to make thorough application of the principles of the Gospel to the conditions of every-day life.

The Christianity of ecclesiastical organization is one manifestation of the Spirit, but that other manifestation where religion is ready to function in that nobler quality of life which shall permeate all secular activities, is also the work of the same Lord. It is the office of the prophet to furnish his full share of moral leadership for this august undertaking.

I served for six years as delegate from the Ministerial Union to the Central Labor Council in the city where I lived. This labor Council represented all the Unions in a population of two hundred and fifty thousand. I had a seat, a voice and a vote in its meetings as had any other delegate. The opportunity for closer acquaintance with the men who were directing the affairs of organized labor in the community, the chance for participation in debates where moral principles were at stake and the privilege of indicating by my very presence there the sympathetic interest of organized religion in organized labor, were to me exceedingly precious and instructive.

The pastor of a church is not likely to be an economist or a statesman. He may be the first to recognize his inability to devise the particular forms which will obtain in the reorganization of industry or the policies to be pursued in the political action demanded to make them effective. But if he can stand in close, sympathetic and intelligent touch with the representatives of all classes in the community, making it clear that he is a wise, honest, and unselfish friend, he may enter into the joy of a most helpful service.

If the minister can by his own attitude and utterance steadily exalt the spiritual above the material values until that more accurate appraisement shall become an abiding part of the common consciousness; if he can aid in promoting an intelligent and insistent good will among men as the one informing spirit capable of producing a stable, prosperous and joyous society; if he can impress upon the heart of the community the fact that there is a will of God in all these industrial problems which must be ascertained, obeyed and realized before we can stand right with Him; if he can induce men to

"Remember the week day to keep it holy" as some clever writer has suggested; and if he can lay bare to the faltering will those deeper sources of motive for brotherly effort, then he will be rendering steadily an incomparable service.

The needs and problems of city life are calling for strong men to carry the note of spiritual authority into that section of society where the sharp ring of the telephone and the honk of the automobile are the suggestive symbols of the pace and the peril of modern existence.

"Arise and go into the city and it shall be told thee what thou must do" is the word which comes to many a strong man, from whose eyes the scales of moral dullness have fallen, as he stands expectant on the road to Damascus.

In every Ephesus there is a wide and effectual door of opportunity standing open and there are many adversaries. But to the man who carries into that exacting service the best of himself at its best because of competent training received, there is no field of action where the rewards, splendid and enduring, come back in such satisfying measure.

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CHRISTIAN CULTURE

By Rev. George E. Soper, Nashua, N. H.

THE Gospel of Christ stands for the broadest and truest Christian Culture: the awakening and training of every element of power in the human soul. The sharpening of the intellectual faculties has sometimes been mistaken for broad culture. The public schools have been heralded as the panacea for all the ills of society. Extremists have even advocated the turning of church buildings and all church machinery over for the use of secular education. Great State Universities have grown up like mushrooms. Why should people tax themselves for the support of Christian schools? Why not send our youth to the schools that are devoted to the training of the intellectual faculties alone? Has the Christian College a supreme opportunity and a high privilege in the twentieth century?

In his letter to the people of Philippi, the greatest of the early interpreters of the Gospel exhorts, "Let this mind be in you which was also in Christ." But the word he uses for mind means more than intelligence, it means also the emotions and the will. It is as though he said to them, "Have the mind, the heart, and the purpose of Christ; attempt to reproduce the personality of Christ in your life."

The personality of Christ is a continuous disclosure of the personality of God. Sir Oliver Lodge, in an address in England, is quoted as saying, "God is revealed to us in a tangible and practical way in the person of Christ, the purpose of whose life was the disclosure of the attributes of the Deity, which otherwise could not have been discovered."

God is the intelligence of the universe, and a little of the intelligence of the All-Father has been planted in every human child for awakening and training. Every man has power to think, and so far as he is trained to think in accord with truth and divine law he comes to have something of the divine image. In his intelligence Jesus Christ grew to such a height and depth and breadth that he has been the despair of the greatest intellects of the ages.

God is the conscience of the universe. Some sense of right and wrong is found in the most backward races. A little bit of the Conscience of the universe finds a response in every human soul. So far as his conscience

is awakened and trained in accord with the laws of right and truth man becomes the human epitome of the Infinite.

God is the heart of this universe. The New Testament defines the nature of God in the terms of love. Jesus Christ possessed such a heart of love that he clasped to his bosom every race and nationality and color and social condition. The wise and the great came to him for counsel, sick folks, timid people, came to him as when on a cold New England day men seek the sunny side of the street, or in the heat of the tropics they seek the shady side. Little children were attracted to him as to their mothers and young men sought his sympathy and aid. God is the will of this universe. A little bit of the Infinite Power of Will has been given to every man. In his power of will Jesus Christ towered so high that people of every class delighted to do his bidding.

As Jesus Christ brings to us in a tangible and practical way the person of God and discloses in a perfect human life the attributes of God, so each Christian should seek to reproduce Christ in his own life. When the emotions are largely developed and the intelligence is untrained, we have an emotionalist. When the conscience is sharpened but the affections are weak and the intelligence dull, we have a fanatic. When the will is largely developed and the intelligence and affections untrained, we have a man who prides himself on being strong minded, but who is really willful. When the intellectual faculties are disciplined and the conscience is dull a man is like an engine off the track, the more steam it has up the more harm it will do. And when a man flies the track of moral responsibility his trained intellect makes him a greater menace to society. And that is one of the most serious problems which confronts our educational system to-day; our colleges and universities are being judged by some of their most precious fruits as far as keen intellects are concerned, but who are using it to prey upon the commercial and political life blood of this nation. The State University cannot consistently do more than it is doing to train men into the image of God. The teacher in the state school is consistent when he says, "My department is mathematics, and when I have taught that branch of learning to the best of my ability my responsibility is ended." When this sort of thing is held up as broad culture sensible people will object. It is not broad but exceedingly narrow.

The Christian College cannot throw off so easily its responsibility for the training of the whole man. Jesus Christ is at the foundation of Oxford and Cambridge in England. It was because our forefathers were seeking to have the mind of Christ that they founded and fostered Harvard, Yale, Amherst, Williams, Dartmouth and every one of our colleges from Oberlin to Pomona on the Pacific slope. Because their sons and daughters have been trying to have the mind of Christ they have established every one of our great colleges that now girdle this globe from Japan to Turkey and from India to Africa. It is a mischievous and foolish notion that leads us to call a man educated who lacks moral sense and love of his fellow men and the purpose to give the best there is of himself in loving service to lift up the poorest and lowest and weakest members of the great human family. The honor which came to Christ was a deserved one, "Wherefore God hath highly exalted him and given him the name which is above every name." We have the promise that those who share his services to mankind will also share his honors.

Synopsis of an address delivered before the Y. M. C. A., Kingfisher College, Oklahoma, May 20, 1911.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

Rev. Frederick H. Page, President; Rev. William Ewing, D.D., Missionary and Extension Secretary; Henry T. Richardson, Treasurer; Chicago Office, 19 So. La Salle Street, Rev. Robert W. Gammon, District Secretary; Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo., Educational Secretary for the Southwest; Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal., Educational Secretary for the Pacific Coast.

Coupled with the movement for improving our Sunday-schools, is one equally important,—increasing the number of scholars. Under the inspiring leadership of a number of our state Superintendents, committees are vigorously pushing for an advance in membership. Kansas has completed the summary for the year, and joyfully reports an increase of 13 per cent. It is hoped that every state in the Union will set a mark for increased numbers, and bring a united effort to bear toward its realization. "Better and larger Sunday-schools" should be our rally-cry.

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From the states of the West and the Pacific Coast come enthusiastic accounts of the helpful visits from Dr. Winchester and Miss Slattery. Under the leadership of our field workers, very enthusiastic conferences are being held, and a great forward impulse is given for religious education.

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We are glad to note that the offerings for the month of May were $369.83 in advance of the corresponding month of last year. It will help greatly if the Children's Day offerings, and also sums designated on the Apportionment Plan, are forwarded promptly. The summer-time is the great opportunity for missionary and extension Sunday-school work. If offerings are withheld, this must suffer.

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Children's Day has again come and gone. The children's place in the service is as large as ever. A new emphasis is given to the child, in connection with the church, as well as the Sunday-school. Baptism of children is receiving a larger emphasis each year, and the responsibility of the church to train its children in morality, religion and social service has received more attention than heretofore.

This has been in full harmony with the original thought of the day. The idea has been broadened and deepened.

The preparation for Children's Day has led to a large correspondence and helpful suggestions from many of the leading men and women of the denomination. Plans are already being made for next year, which it is believed will be very helpful in carrying out the best ideas of our denomination.

SUNDAY-SCHOOL MISSIONARY WORK IN TEXAS CANYON

By Ruth Allen Benedict

"THE Sunday-school is a thing of the past—only a sentimental survival," said a man in a street-car the other day. He then went on to explain in a large and easy way that the primary grades were only a convenient device for entertaining children so they would not spoil their Sunday clothes; that the older classes were made up of the elderly pious or unco' good spinsters; and that the superintendent was sure to be a feeble stick. To this his companion assented with knowing nods while I was obliged to take out my emotions in glaring at their unconscious backs. My brain seethed with rejoinders, statistics, scathing refutations. I grew more and more exasperated until finally I thought of Texas Canyon and grew content. For Texas Canyon in itself is as convincing a rebuttal of the Superior Stranger's argument as any one could wish, and though I could not tell him about the work carried on there under the auspices of the Congregational Sunday-School and Publishing Society, I cannot be withheld from informing the readers of the AMERICAN MISSIONARY.

Down in the southwest corner of Arizona, on the west of the Dragoon Mountains, lies this narrow, rocky valley—one of the wildest bits of scenery in the Territory, and often compared to the garden of the Gods. Years ago a little group of pioneers from Texas homesteaded this isolated section and have remained there ever since. They are a clannish lot, almost like one big family, and at the head of the house is "Grandma Adams," the superintendent of the Sunday-school. Against many obstacles and discouragements she has cherished her dream of a Sunday-school until it has become a flourishing reality from which a church will doubtless grow. Quiet and serene this household Sphinx attends to such home duties as her strength will permit, reading often in her Bible, praying much, and always brooding over the welfare of the Canyon and the nurture of a little Sunday-school held in the schoolhouse among the rocks. Life in Texas Canyon has changed wonderfully in the last few years. Milder manners and customs have crept in, the range is giving place to farms, and right in the center of the life of the valley is the weekly service in the lonely little

THE CHOIR LEADER AND A SAMPLE OF THE BIBLE CLASS

schoolhouse. The superintendent is beloved and revered all around; every one delights to ask her advice or do her little kindnesses. On her birthday, early in June, every one stops work and comes to a picnic, where the crowning feature of the day is

the "Children's Day Service" and a collection for the Congregational Sunday-School and Publishing Society.

The Sunday I was there the representative of the Sunday-School Society and I reached the meeting place ahead of every one except "Uncle Dave" herding his flock of goats near by. Soon the congregation began to gather, coming from miles around in all manner of conveyance, many on horse-back, some walking. When the school had collected, Grandma Adams led the opening exercises, marshalling the Infant and Primary classes in a march around the room, carrying a blue silk banner, the pride of their hearts, and singing "Marching in the beautiful light of God." "Yes," said the superintendent afterwards, "my baby chile used to march round behind that banner, and now *her* baby chile is a-doing the plumb same thing." One of the sons of the superintendent leads the singing, all the young people stand on the platform, and when "Golden Keys" strikes the chords on the melodeon and Alec Adams waves his hymn book and starts out with "Oh that land, that beautiful, beautiful land!" everybody feels the swing and joins in.

HORSES CORRALLED AFTER THE "ROUND UP"

The Bible Class of this school is one to make many a city pastor envious. There are earnest women and stalwart men—plenty of men! Here are husky, sunbronzed fellows, cowpunchers, ranchers and farmers, stopping work, foregoing the saloon at Dragoon, the Sunday excursion, "panginkie" and other gambling games, just to recite the Golden Text and frankly discuss the lesson. Is it worth while? Does it mean more than deference to public opinion or weak sentiment to them? Churchgoing is even less popular in Arizona than in Massachusetts. Certainly it gets a man no votes and no one feels constrained to go because it is "the thing."

FOUR SCHOLARS CORRALLED, AND THE ADAMS HOME

Are they a poor-spirited, namby-pamby set of men that come to Sunday-school with the women and children? I wish the Superior Stranger might have seen them the next day rounding up horses for the semi-annual visit of the "buyer." Up and

down the steep hillsides, over the rocky pastures they chased the wild range horses in breakneck pursuit, finally bunching them up in the Adams corral where we got these pictures. The sturdy rider on the right leads the singing at Sunday-school; the picturesque young chap on the left, with one leg thrown carelessly over the pommel of his saddle and his lariat loosely coiled, is a member of the Bible Class. Another picture gives the Adams home enclosed in its own little stockade and shows four more members. Two of them wear the regular cowboy leather "chaps." Another picture shows the men cutting out the horses into different bunches, according to brands and classes. These fellows are capital riders, absolutely fearless and skilled in all feats of horsemanship; they can put up a splendid game of baseball; they go about their work with a direct honesty and kindliness that braces up one's faith in human nature. These manly qualities I am bound to believe have been helped rather than hindered by the little Sunday-school so faithfully maintained through these years.

AFTER MANY DAYS IN KANSAS

By Rev. J. E. Ingham, Superintendent for Kansas.

In 1883 Dr. Storrs, then Home Missionary Superintendent for Kansas, organized a church at Wakeman with about fifteen members. It is in the short grass country where for three years they had but very little crop. The people live in sod houses or in the soft gypsum stone houses. Somehow, in spite of bad crops and hard times, they find the Bible one thing worth while. However, their Sunday-school had lapsed and in 1908 I re-organized it. On a recent visit I found about forty-five present doing a very live work. It was supposed that the Sunday-school and church were dead. They have no pastor, but the work is kept alive through the Sunday-school.

GATHERING OF ALL CLASSES

By Rev. H. P. Case, Superintendent for Southern California

Fish Springs is a school district of a dozen old California cattle ranchers, French, Spanish and a few Indians. It is nine miles from Big Pine, where is the nearest church or Sunday-school. I made a Sunday-school prospecting tour into this county, hitherto separated from Los Angeles by 150 miles of stage ride across the Mojave Desert. Now a recently-built railroad brings it relatively near. I found a county with six towns and twelve more country school districts. No Congregational work has ever been established in the county. A Congregational family at Fish Springs desired a Sunday-school. We gathered them on Saturday night for a lantern lecture and on the following Sunday held the gospel meeting and organized the Sunday-school. The officers secured are capable and seem in earnest. The Catholic and Indian children are attending. The nearest pastor is ten miles away.

WELLSPRING IN THE SAND-HILLS

By Rev. J. D. Stewart, Superintendent for Nebraska

At Flats I found three people who were readers of the "Wellspring," which Mr. King, one of our missionaries, had sent to them through the kindness of Eastern friends. This helped in organizing the school. A lady and her daughter walked three miles over the sand-hills to attend the school after attending a morning service in their own district. People here are hungry for the Gospel.

The school-house is built of sod, with home-made seats. A friend in Cincinnati is sending them a second-hand organ. A retired Friend minister, nearly eighty years old, will preach to them when his health will permit. Most of the people are new settlers and the Sunday-school will be a blessing to them.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

SHALL WE ELIMINATE THE DARK SIDE OF MINISTERIAL RELIEF?

IT is difficult for one, in presenting their claims, to avoid the tinge of pathos and emotion stirred in his own heart, when he has first hand knowledge of the condition of aged ministers and their families. Ought he to avoid it? There are those who think he ought and others who think the story should be presented in all its details and no dark and sad experience be withheld.

* * * *

In printed leaflets, letters of appeal and public address we have striven to avoid the sensational, the extreme cases and the emotional element. We have refrained from presenting certain facts in our possession for fear their accuracy might be questioned and the accusation made that we were overstating the case in order to secure funds. With all our caution we have not escaped criticism along these lines. The explanation lies in the fact that we all look at the subject from different standpoints and are variously impressed by the things we hear and see according to our knowledge, our prejudices and our temperament. It is hard for any one to accept as facts the things which he does not wish to believe to be true.

* * * *

In presenting the work of Ministerial Relief, one must consider the self-respect and sense of honor which all true ministers of Christ strive to maintain. And there is the dignity and glory of our religion, the regard of the individual church and the denomination, ever to be kept in view. We cannot identify and make public the names of the pensioners nor exploit individual poverty and misfortune. We must speak in general terms before the churches.

* * * *

We think it would be better for the cause if all individuals and churches aiding it would operate through the Board and trust it to carry out their wishes in dealing with individual cases. We are often asked to send the names and addresses of pensioners to individuals who wish to correspond with them directly and possibly send them personal gifts. We are asked why we do not get local churches to assume the care of individual pensioners and send the amounts direct, just as in the case of many foreign and home missionaries. The answer is not far to find. The cases are not parallel. These veteran saints are no longer in the thick of the fight and sharing in its toil and triumphs. They are incapacitated, old, infirm and in poverty. They are sensitive, humiliated, but self-respecting. What is done for them should be done quietly, tactfully and as the payment of a just debt which the churches owe to these old soldiers of the Cross. Anything

which smacks of charity or almsgiving, which is done patronizingly, out of pity and compassion, is very trying to many of them. Because of these facts, Ministerial Relief is a difficult matter to publish and advance.

* * * *

There is also a great variety of condition and degree of need among aged ministers. It varies in states and in different sections of the country. Congregational ministers are much more poorly paid in some states than others. This fact, with notable exceptions of course, accounts for the different quality and grade of preparation and equipment of men engaged in the ministry. An average wage of $400 a year in some states cannot secure, as a rule, the same talent and quality of service as where the average is $800. If our denomination could establish throughout its whole field a minimum salary of $800 and a house, it would quickly raise the average quality, fitness and ability of our ministry. There is no stronger evidence of the piety, devotion, ability and heroism of our ministers than that with such salaries as our churches are paying, we find so many educated and consecrated men in every part of the country.

* * * *

We have just secured from Secretary Anderson, certain facts concerning the salaries of Congregational ministers which will appear in the Year Book soon to be published. It will be shown that out of 6,033 churches, 4,875 have reported concerning salaries. There are 1,158 churches which did not report. Of the number reporting 1,375 pay salaries of $500 or less. There are 1,003 churches paying over $500 up to $750, and 1,195 paying over $750 up to $1,000. Here are 3,573 churches out of 4,875 which pay salaries of $1,000 and under. These are most startling facts. It is inevitable that many of the pastors of these churches must come to old age or incapacity for service, destitute of the means of support. The desperation of the condition of some of them must be appaling. We know this to be true. Our correspondence files reveal it.

* * * *

The ministers and laymen located in those sections of our country where the churches are strongest and the salaries largest, cannot measure the pathos and humiliation involved in the need of their brethren laid aside in those sections of our country where the churches are weak and the salaries shockingly small, by what they see in their own localities of ministerial need in old age. The conditions in New England, for example, are far more favorable than they are in the South and many portions of the West. Yet we believe that in some cases in their own favored localities, the Board knows of distress and self-denial, such as they do not dream of.

* * * *

The Board of Relief deals with the whole field. In New England and in other localities where State Relief Societies (twelve in all) are in operation, through those societies; but it has knowledge of the whole field and knows this statement made to the National Council in 1877 to be true: "Not a few of our most earnest and devoted ministers of the Lord Jesus and their families are in great need."

* * * *

The Board has on its rolls a good many families who have no other income. Many letters say "we are wholly dependent upon what the Board sends us." Many of these dear people are seriously ill, crippled, lame, halt and blind. In a large group the average age is over 75 years. We have a number who are in the eighties and several who are in the nineties. Their deprivations are great. Their comforts are few. Their patience, gratitude and freedom from complaint are an inspiration to all of us who know the facts. Is it strange that

our hearts are stirred and that all we say or write is tinged with the pathos and heroism of the situation? How far ought we to suppress it? How far can we?

* * * *

The Secretary was once presenting the cause to a local association of Congregational ministers and churches. In the course of his address he said, "Recently there have come to my notice several cases of need among the aged ministers of this state, so pitiful and distressing that I dare not tell them, for fear you will think I am exaggerating." The Home Missionary Superintendent of the State was in the audience. He knew of the cases to which the Secretary referred. He also knew that about 100 churches in that state paid salaries of $600 and less. He at once shouted out to the speaker, "Tell those facts. The people ought to know them and I will testify to their truthfulness if necessary." Only under such pressure did we have the courage to reveal conditions which brought the tears to all our eyes and secured the largest offering the association had ever taken for Ministerial Relief. We say, without hesitancy, that the most serious and the most imperative obligation resting upon our Congregational churches to-day, is that of providing an adequate sum to save their aged ministers or their widows from suffering and humiliating want till they are called to their King's palace and invited to sit at His table.

VACATION

This number of THE AMERICAN MISSIONARY will reach its readers about July 1, in the very midst of the Summer and the vacation season. Many who have toiled arduously in pulpit and mart for a year will be seeking rest and refreshment. We rejoice that the modern vacation season brings so much of renewed vigor, substantial courage and hope to those who are worn and possibly disheartened.

The vacation season is a trying one to all our benevolent work. Churches are closed or are poorly attended. Offerings are small or more likely are not made. Individual givers are away from home or pre-occupied with the diversions and duties of the summer season. The result is that comparatively few gifts reach the treasuries of the national and local societies during June, July, August and September. The Board of Relief, with its present obligations needs from June 1 to October 1, about $13,000. Quarterly payments to pensioners are due July 1 and October 1. Because of these facts we request Church Treasurers and others receiving funds for this Board during the summer to remit the same promptly. And there must be many whose own vacation will be all the better, if in the very beginning or midst of it, they should remember with a special gift the veterans of the ministry, who, because of their infirmities and limited means are in many cases shut in and suffering pain. They are not complaining. They are not in despair. With joyful hope they await God's call. We may enter into their sufferings and share in their joy and triumph.

One who has been a generous contributor to the Board of Relief, in a recent letter says, "I realize the need of aid to these dependent families and while many objects claim the sympathy of the church and of every helping hand, not one of them appeals with more force, it seems to me, than this band of veterans that we all own as peculiarly ours." We believe that this statement by a layman voices the sentiment prevailing in all our churches.

No work in our churches is more in need of the efficient co-operation of laymen than is this. A committee of laymen in each church to study the subject and present it to the congregation would be most effective and helpful.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. B. W. Firman, 6505 Augusta Street, Oak Park, Ill.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary, Mrs. W. H. Nugent, 138 High Street, Newburyport, Mass.

TOPIC FOR AUGUST, 1911

WHAT OF THE BOX WORK?

Cong'l Home Missionary Society.

(Prepared by Miss Miriam L. Woodberry of the C. H. M. S.)

Probably no department of The Congregational Home Missionary Society stimulates so much conversation and sends so many letters, notes, and postals flying over the country in a single year's time as the one whose title comprises seven letters and two words—Box Work. It is the solitary force which separates "the cause" into individual atoms and brings the members of the local society into direct personal touch with the field worker. Fifty years ago, when Illinois was "out West," and most of our ministers were trained at Andover Seminary and married New England girls (Mount Holyoke preferred), the home church easily understood just what the box or barrel should contain, and the minister's wife in acknowledging the gift knew exactly what style of letter to pen. All were members of the same family tree, and the grateful letter of thanks furnished the inspiration for the midweek prayer meeting, the missionary concert, and was circulated among all the "shut ins." What do we face to-day?

First.—A CHANGED GEOGRAPHICAL BASE. Our workers, distributed by sections, are located as follows: In New England, 465; in the Middle States, 122; in the Southern States, 73; in the Southwestern States, 79; in the Western States and Territories, 743; on the Pacific Coast, 210.

Second.—A HETEROGENEOUS MINISTRY. Of the 1,692 missionaries at work on the field, 343 are linguists of rare ability. Seventy-seven preach in German, seventy-nine in Swedish, thirty-five in Dano - Norwegian, twenty-nine in Bohemian, sixteen in Italian, eight in French, twelve in Spanish, three in Welsh, forty in Finnish, twenty-three in Armenian, one in Albanian, twelve in Greek, four in Portuguese, one in Syrian, and one in Persian. The majority of these were born across the seas, but have received their theological education in this country. They conduct services for the benefit of the older members of their congregations in their own home tongue, and preach in English to the children who form so vital a force in the problem of the Coming American.

A MODERN CATECHISM

Where are boxes most needed?

In the Foreign sections of cities.
In suburban communities.
In industrial centers.
In the rural South.
In frontier communities.

Does the value of the box detract from the salary of the home missionary? No.

Why doesn't the Middle West do its own box work? It does; the National Society simply takes the overflow.

Are boxes sent to men not bearing the home missionary commission? Yes. Often the first three years of self-support are the most trying financially to the pastor.

Which is most needed—boxes or money?

Money for salaries, first. (Imperative and impersonal.)

Box for family, second. (Supplementary and sympathetic.)

How do we know the family is needy? No application is issued that does not bear the endorsement of the state Superintendent, who knows the family intimately and personally.

Do home missionaries get a barrel every year? Very few. When the children are small, application is made annually, but the majority only ask about once in three years.

Does every home missionary have a barrel? No. Out of 1,600 workers in commission, about 500 receive box help.

PROGRAM

Have the statistics included under a "changed geographical base" and a "heterogeneous ministry" written out carefully on a blackboard, where all can see plainly. (Do not spend much time on this, it is for the eyes, not the ears.)

Scripture.

Singing.

Fifteen-minute papers, followed by five-minute discussions.

WHAT OF THE BOX WORK?

The National Office View.

"The Northeast Corner."
"If I were a King."
"The Friendly Missionary Box."
"Missionary Boxes for Foreign-speaking Pastors."

Discussion.

What type of family do we wish to help?

The Local Society's View.

"The First Church's Christmas Barrel."
"Are Missionary Barrels of Any Real Value?" *The Home Missionary*, March, 1905, page 393.

Discussion.

Do we select our families from the standpoint of our social church life or the needs of the field?

The Home Missionary's View.

"The Ethics of the Home Missionary Barrel." THE AMERICAN MISSIONARY, March, 1910, page 1038.
"The Pale Blue Cashmere Gown."
"Clare's Part."
"An Order for an Easter Hat."

Discussion.

Shall we continue to send barrels?

All leaflets can be obtained from The Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Note.—Some states have Missionary Barrel Departments in connection with the W. H. M. U. In these states a message from the local superintendent of that department should have a part on this program.

FROM THE FEDERATION TREASURER

It would be a great convenience and a saving of expense if each Union treasurer would remember that the Federation year is from April 30 to April 30, and to send the dues to the treasurer, Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y., without a reminder.

The new Constitution reads:

Finance, Art. VII. "The annual dues of each federated state organization shall be two dollars for each state whose annual receipts, exclusive of legacies, are one thousand dollars or less. For states whose receipts are over one thousand dollars, a supplemental due of one dollar on every additional one thousand dollars or major fraction thereof."

I am glad to say that nearly half of the federated states have sent their dues without receiving a reminder.

There is at present a great demand for the American young women trained for work among foreigners; especially just now are we in need of several to prepare for work among the Italians. The Italian language is not difficult to acquire. Italian young women for service among their own people are not yet in evidence. It is far more difficult to find them than to find young women among other races. For the American young woman who desires a life work of largest service and widest fruitage, there is here her opportunity. Address 5111 Fowler Ave., Cleveland, Ohio.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

May, 1911

MAINE—$27.00.

Minot Center: 2. **Yarmouth:** First Parish, 25.

NEW HAMPSHIRE—$536.96.

N. H. H. M. Soc., A. D. Cross, Treas., 136.23. **Bennington:** C. E., 5. **Concord:** First, 5. **Derry East:** 3.83. **Hampton:** 20. **Keene:** A Friend, 10. **Sunapee:** G. H. B., 5. **Wolfboro:** First, 11.90.

N. H. F. C. Inst. and H. H. Union, Miss A. A. McFarland, Treas., 293. **Bethlehem:** Aux., 7. **Keene:** Court St., Aux., 40. Total, $340.

VERMONT—$1,073.44.

Bennington: Old First, 55.50. **Cabot:** 10. **Plainfield:** Mr. and Mrs. J. T., 2. **Rupert:** 9.07..

Woman's H. M. Union, Mrs. C. H. Thompson, Treas. **Arlington:** East, W., 1. **Barre:** Lad. Un., 15. **Barton:** W. H. M. S., 9.25. **Bellows Falls:** Lad. Un., 25; Mt. Kilbon Soc., 8. **Bennington:** Second W. H. M. S., 21.75; No. W. H. M. S., 6. **Benson:** W. H. M. S., 10. **Bethel:** W. H. M. S., 3.50. **Bradford:** Wom. Un., 8.50. **Brandon:** W. H. M. S., 10. **Brattleboro:** Lad. Assoc., 25.96; Children's Fair, 25; Y. W. Assoc., 5. **Bridport:** W. H. M. S., 5. **Burlington:** First W. Assoc., 25; College St. W. Assoc., 20; V., 15. **Cambridge:** W. H. M. Soc., 7. **Castleton:** L. M. Club, 6. **Chester:** W. H. M. Soc., 6. **Clarendon:** 8.05. **Colchester:** W. H. M. Soc., 5.50. **Cornwall:** 9. **Coventry:** W. H. M. S., 5. **Craftsbury:** North, 6.75. **Dorset:** East W. H. M. S., 7.10. **Enosburg:** W. H. M. S., 5. **Essex Junction:** Oppor. Circle, 7.55. **Ferrisburg:** W. H. M. S., 6. **Franklin:** W. H. M. S., 6.80. **Glover:** West, W. H. M. S., 7.28. **Hardwick:** East, W. H. M. S., 7. **Hubbardton:** W. H. M. S., 6.15. **Jericho Center:** W. H. M. S., 7; Second, W. H. M. S., 10. **Jeffersonville:** W. H. M. S., 7.50. **Ludlow:** W. H. M. S., 20.26. **Lyndon:** W. H. M. S., 8.55. **Lyndonville:** W. H. M. S., 7. **Manchester:** W. H. M. S., 9.21. **Marshfield:** W. H. M. S., 5. **Middlebury:** W. H. M. S., 22. **Leicester:** King's Daughters, 5. **Montpelier:** Bethany Miss. Soc., 10. **Morrisville:** W. H. M. S., 7.50. **Newbury:** W. H. M. S., 22. **Newport:** W. H. M. S., 20. **Northfield:** L. Hazen Circle, 5. **Norwich:** W. H. M. S., 5. **Orleans:** W. H. M. S., 12. **Orwell:** W. H. M. S., 10. **Pittsford:** W. H. M. S., 27. **Poultney:** East L. B. S., 4. **Randolph:** Bethany M. S., 6.25. **Rochester:** Homeland Club, 12. **Royalton:** S. Skinner, M. S., 7. **Rutland:** W. H. M. S., 35; West, W. H. M. S., 8. **Salisbury:** L. M. S., 5. **Saxtons River:** L. B. S., 5. **Sheldon:** W. H. M. S., 13.37. **Shoreham:** W. H. M. S., 9. **Springfield:** W. H. M. S., 25. **St. Albans:** W. H. M. S., 27. **St. Johnsbury:** North, W. Assoc., 20; South, R. P. F., 50; W. H. M. S., 25; Searchlight Club, 25; East, Margaret M. S., 6. **St. Johnsbury Center:** W. H. M. S., 6.61. **Stowe:** W. H. M. S., 7. **Swanton:** W. H. M. S., 10. **Thetford:** North, W. H. M. S., 4.62. **Townshend:** W. H. M. S., 4. **Underhill:** Homeland Circle,7. **Vergennes:** W. H. M. S., 10. **Waitsfield:** Home Circle, 8. **Wallingford:** W. H. M. S., 8. **Waterbury:** W. H. M. S., 20. **Westford:** Ladies' Circle, 5. **Westminster:** West W. H. M. S., 3.95. **Weybridge:** W. H. M. S., 8. **Whiting:** W. H. M. S., 6. **Williamstown:** W. H. M. S., 5. **Windsor:** W. H. M. S., 7.75. **Winooski:** W. H. M. S., 11.75. **Woodstock:** W. H. M. S., 16.41. Total, $996.87.

MASSACHUSETTS—$11,205.81 (of which legacies, $9,193.82).

Mass. H. M. Soc., J. J. Walker, Treasurer, 357.89.

Ashburnham: First, 4. **Boston:** H. F., 300. **Buckland:** N. E. H., 1. **Dalton:** E. M. T., 1. **Danvers:** R. T. S., 1. **Deerfield:** Estate of Rufus Gunn, 300. **Forest Grove:** 45. **Greenwichville:** L. R., 1. **Holyoke:** First, 95.71. **Leominster:** F. A. W., 15. **Lowell:** Pawtucket S. S., 25. **Malden:** W. W. F., 10. **Marshfield:** A. E. B., 2. **Medfield:** A Friend, 30. **New Bedford:** North C. E., 25. **Newbury:** First, 30.78. **Northampton:** M. C., 10. **Norton:** Trin., 15.36. **Old Lyme:** Estate of H. H. Matson, 86.48. **Pepperell:** 33. **Petersham:** E. B. D., 100. **Pittsfield:** First, 400. **Roxbury:** Walnut Ave. S. S., 15. **South Ashburnham:** Peoples, 2. **South Deerfield:** 34.22. **South Sudbury:** S. B. H., 5. **Springfield:** South, W. H. M. S., 25. **Stockbridge:** A. B., 1. **Sturbridge:** Estate of M. P. Fuller, 3,398.33. **Wayland:** Estate of P. W. Lee, 5,409.01. **Wellesley Hills:** First, 35.03. **West Brookfield:** F. M. E., 2. **West Salem:** Ger., 7. **Worcester:** E. J. B., 1.

Woman's H. M. Assoc., Miss E. A. Smith, Asst. Treas., 382.

RHODE ISLAND—$257.00.

Kingston: 250. **Providence:** F. E. O., 7.

CONNECTICUT—$3,893.34 (of which legacy, $2,400.00).

Missionary Society of Conn., Rev. Joel S. Ives, Treas., 584.48.

Andover: R. S. K., 25. **Chester:** H. D. S., 2. **Coventry:** First, 15.53. **Hartford:** Farmington Ave., 130.30; Warburton Chapel S. S., 15.06; J. G. J., 1. **Hebron:** First, 18.50. **Madison:** First, 27.50. **New Haven:** Howard Ave., 20.25; United, 200. **New London:** 2nd S. S., 42.89. **Norwich:** Estate of J. F. Walker, 2,400; **Greenville:** 18. **Poquonock:** 3.95. **Preston City:** C. E., 5. **Putnam:** G. H. P., 1. **Salisbury:** 14.32. **Saybrook:** A. A. A., 200. **Stafford Springs:** E. A. C., 1. **Thompson:** S. S., 5. **Tolland:** 23.98. **Warren:** W. F. C., 5. **Westport:** S. S., 2.59. **Windsor:** First, 23.50. **Winsted:** S. S., 13.49.

W. H. M. Un., Mrs. J. B. Thomson, Treas. **Bristol:** A. E. N., 1. **Greenfield Hill:** Aux., 8. **Kensington:** Aux., 40. **Lyme:** 1st, 5. **New Haven:** Pilgrim Aux., 28. **Newington:** Aux., 2. **North Woodstock:** Lad. Soc., 5. **Westbrook:** L. M. S., 5. Total, $94.

NEW YORK—$367.19.

New York H. M. Soc., Rev. Chas. W. Shelton, Treas., 18.65.

Brooklyn: Central, 25; Lewis Ave., 10.25; Puritan, 3.03; C. A. C., 10. **Buffalo:** S. C. W., 10. **Copenhagen:** C. M. P., 1. **Fairport:** 18; E. M. C., 2. **Franklin:** 42.88. **New York City:** M. E. C., 1; A. I. H., 5; L. P. T., 1. **Parishville:** Union, 3. **St. Lawrence Co.:** A Friend, 10. **Seneca Falls:** Mem., 11. **Spencerport:** First, 8.33. **Walton:** First, 155.50; I. B. F., 2. **Woodville:** First, 8.05.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. **Brooklyn:** Puritan S. S., 21.50.

NEW JERSEY—$102.91.
East Orange: First, 76.56. **Jersey City:** First, 9.25. **Rutherford:** 17.10.

PENNSYLVANIA—$85.15.
Kane: First, 23.50. **Le Raysville:** Sunbeam Miss. Soc., 3. **Meadville:** A. E. R., 10. **Milroy:** White Mem., 15. **Pittsburg:** Swedish, 11.36. **Spring Creek:** 9.89. **Youngsville:** H. R. P., 2. Woman's H. M. Union, Mrs. D. Howells, Tr. **East Smithfield:** Ladies' Miss'y Soc., 10.40.

DELAWARE—$1.00.
Woodside: W. H. W., 1.

MARYLAND—$26.04.
Baltimore: Associate, 26.04.

DISTRICT OF COLUMBIA—$94.00.
Washington: Mt. Pleasant Ch., 94.

GEORGIA—$7.20.
Conyers: Liberty, 3.10. **Tucker:** 4.10.

ALABAMA—$6.00.
Bohm: Prim. Class S. S., 1. **Larkinville:** P. M. G., 5.

LOUISIANA—$31.66.
Hammond: 6.50. **Iowa:** 8.39. **Manchester:** First, 8.38. **Welsh:** First, 8.39.

FLORIDA—$6.00.
Interlachen: D. M. C., 1; S. J. T., 5.

TEXAS—$40.00.
Dallas: Central, 40.

OKLAHOMA—$96.52.
Received by Rev. C. G. Murphy. **Chickasha:** 3.64. **Okarche:** 5. **Oklahoma City:** 8. **Otter Creek:** 4.25. Total, $20.89.
Binger: 3.40. **Verden:** 3. **Weatherford:** Ger. Zion, 44.23.
W. H. M. Un., Mrs. C. D. Allen, Treas. **Chickasha:** Aux., 5. **Enid:** Aux., 20. Total, 25.

NEW MEXICO—$5.00.
Albuquerque: Lad. Mis. Soc., 5.

OHIO—$52.43.
Cong. Conf., J. G. Fraser, Treas., 34.60. **Hudson:** G. H. A., 5. **Oberlin:** First S. S., 11.83. **Wauseon:** E. F. G., 1.

INDIANA—$85.00.
Angola: First, 10. **Ft. Wayne:** Plymouth, 75.

ILLINOIS—$284.16.
Illinois H. M. Society, J. W. Iliff, Treas., 223.16.
Farmington: I. S., 1. **Chicago:** B. B., 50. **Sycamore:** E. S. W., 10.

MICHIGAN—$166.99.
Michigan Cong. Conf., C. A. Gower, Treas., 163.89.
Detroit: Wellspring Twilight Club, 3.10.

WISCONSIN—$341.62.
Wisconsin Cong. Assoc., L. L. Olds, Treas., 168.82.
Bloomington: M. A. T., 2. **Ekdall:** Slavic, 2. **Milwaukee:** Boh. Beth., 18.80; M. I. B., 50. **Potosi:** T. D., 100.

IOWA—$1,351.15.
Iowa Cong. H. M. Soc., A. D. Merrill, Treas., 1,341.15.
Olds: 10.

MINNESOTA—$127.14.
Minn. Cong. H. M. Soc., Rev. G. R. Merrill, Sec., 44.74.
Holdingford: Slovak, 15.40. **Minneapolis:** G. R. L., 10. **New Ulm:** First, 7. **Northfield:** F. B. H., 50.

KANSAS—$379.01.
Kansas Cong. H. M. Soc., G. A. Guild, Treas., 368.
Deerfield: Ger., 7.01. **Garden City:** Ger., 4.

NEBRASKA—$64.50.
Neb. Cong. H. M. Soc., Rev. S. I. Hanford, Supt., 50.
Florence: S. S., 1. **Kramer:** 5. **Princeton:** 8.50.

NORTH DAKOTA—$41.90.
Arena: 2.14. **Buxton:** 2.90. **Canfield:** Friends: 1.36. **Elbowoods:** 3. **Fargo:** Plymouth Lad. Soc., 20. **Ft. Berthold:** 1. **Prairie Valley:** 2.38. **Regan:** 1.73. **Regent:** 1.59. **Underwood:** 5. **Wing:** 80c.

SOUTH DAKOTA—$659.26.
Received by Rev. W. H. Thrall. **Academy:** 7.90; C. E., 11; S. S., 3. **Badger:** 8.06. **Blaine:** 5.85. **Erwin:** 5. Total, 40.81.
Aurora: Friends, 24.50. **Hot Springs:** E. M. H., 15.06.
W. H. M. Un., Mrs. A. Loomis, Treas., 316.30. Thank Offering, 17.65. **Beresford:** H. J. M., 100. **Bon Homme:** 10.60. **Clark:** 4. **Custer:** 50. **Milbank:** G. A. W., 25. **Mitchell:** 30. **New Underwood:** 1.76. **South Shore:** 6.08. **Springfield:** 17.50. Total, $578.89.

COLORADO—$191.56.
Ft. Collins: Wom. Soc., 3.40. **Lyons:** Wom. Soc., 3.16.
W. H. M. Un., Mrs. C. Rogers, Treas., **Denver:** Second, 185.

MONTANA—$27.09.
Big Timber: 3.25. **Great Falls:** 4; Wom. Un., 10. **Lanark:** 3.01. **Medicine Lake:** 5. **Nihill:** 1.20. **Plentywood:** 63c.

CALIFORNIA, SOUTH—$515.55.
Southern California Conf., F. M. Wilcox, Treas., 515.55.

OREGON—$287.95 (of which legacy, $250.00).
Clackamas: 5. **Condon:** 22.95. **Harrisburg:** Estate of A. S. Hazlett, 250. **Scappoose:** First, 10.

WASHINGTON—$532.00.
Aberdeen: Swedes, 2. **Crab Creek:** Imanuels Ger., 16.40. **Odessa:** Ger. Emmaus, 56.60; Friedensfeld, 24. Pilgrim, 187. **Quincy:** Salems Ger., 8.10. **Ritzville:** Ger. Erste Deutsche, 12.30; First, 12; Hoffnungsberg, 8.20; Immanuel, 8; Salems, 48; Zion, 98.40; Zoar, 20.50; J. C. S., 20.50. **Washougal:** Mr. and Mrs. E. A. S., 10.

ALASKA—$20.00.
Douglas: 15; S. S., 5.

SUMMARY.

Contributions	$11,145.71	
Legacies	11,843.82	
		$22,989.53
Interest		1,230.00
Literature		6.45
		$24,225.98

STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Hon. Alvin B. Cross, Treasurer, Concord.

Receipts for April, 1911.

E. Barrington: 8.12. **Campton:** 15. **Claremont:** 24.42. **Enfield:** 5. **Hampstead:** 14.56. **Hampton:** No., 4. **Hillsboro,** C. E., 1.60. **Jaffrey:** 11. **Rochester:** First, 26.15. Total $109.85.

Receipts for May, 1911.

Manchester: Franklin St., 135. **Mason:** 5.50. **Penacook:** 12.10. **Rochester:** First S. S., 10. Total, $162.60.

THE MISSIONARY SOCIETY OF CONNECTICUT

Joel S. Ives, Treasurer, Hartford

Receipts for April, 1911.

Ansonia: German, 5. **Bridgeport:** Park St., 9.42. **Bristol:** 85. **Centerbrook:** 3.88. **Chaplin:** 16.88. **Collinsville:** Swd., 5. **Cromwell:** Swd., 3.40. **Derby:** Second, 50.33. **Elmwood:** Chapel, 5. **Haddam:** 20. **Hartford:** Italian, 1.39. **Kent:** 8.20. **Lisbon:** 26.74. **Lyme:** 5. **Meriden:** First, 10. **New Britain:** South

154.50. **New London:** First, 3.34. **New Haven:** United, 111. **North Madison:** 13.35. **Stonington:** Second, 12. **Suffield:** 150. **Waterbury:** Swd., 2. **Westchester:** 4.50. **Washington:** 24.75. **Winchester:** 11.64. **Winsted:** First, 99.75; Second, 101.38. W. C. H. M. U. of Conn., 50. **Middlesex:** County Association, 8. Mrs. E. A. and E. W. S., 200. Undesignated, 974.14. Special, 227.31.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts for April, 1911.

Amesbury; Union, 10.75. **Andover:** Ballardvale, Union, 36.27. **Berkley:** 16. **Boston:** South, Phillips, 46.25; Jamaica Plain, Central, 50; Brighton, 56.90. **Boston and vicinity:** Finn, 10.67; **Brackett Fund,** Income of, 54.50. **Braintree:** First, 22.89.. **Brimfield:** First, 40.34. **Brockton:** First, 25. **Brookline:** Harvard, 591.28. **Cambridge:** Pilgrim, 40.06. **Chelmsford:** Central, 23. **Cliftondale:** First, 13.14. **Cohasset:** Second, 1.47. **Concord:** Trin., 39.26. **Fall River:** Central, 175.23. **South Framingham:** Grace, 82.35. **Freetown:** Assonet, 7. **Gurney Fund,** Income of, 6; **Hale Fund,** Income of, 30. **Hanson:** First, 6.32. **Hardwick:** Gilbertville, 37.41. **Haverhill:** Centre, 34.22. **Lanesboro:** 2.15. **Lee:** to constitute the George K. Baird, Sr., Fund, 500. **Lowell:** First, 5; **Marsh Fund,** Income of, 29. **Maynard:** Finn, 6.36. **Melrose:** Orthodox, S. S., 5.78; Junior Dept., 3.41; **Mendell Fund,** Income of, 50; **Miller Fund,** Income of, 75. **Millis:** Church of Christ, 11.63. **Montague:** Millers Falls, 11. **Montgomery:** 5. **Newton:** Auburndale, 137.87; Eliot, 147. **North Reading:** Union, 9.47. **Northbridge:** Whitinsville, Armenian, 50. **Orange: Central,** 22. **Petersham:** 100. **Prescott:** 2.80; **Reed Fund,** Income of, 115. **Rockport:** First, 7.42; Pigeon Cove, 5; **Rollins Fund,** Income of, 20; **Sisters Fund,** Income of, 42.50. **Upton:** First, 8.85. **Wakefield:** First, 84.86; **Wall Fund,** Income of, 73. **Walpole:** Estate of Lucy Jane Gould, part payment, 4,000. **Waltham:** First, 21.50. **Ware:** East, 226.67. **Watertown:** Phillips, 210.17. **Wellesley:** Wellesley Hills, 14.23. **North Weymouth:** Pilgrim, 8.75. **South Weymouth:** Old South, 17.62; **Whitcomb Fund,** Income of, 86.75; **Whitin Fund,** Income of, 303; **Whiting Fund,** 130. **Whitman:** First, 27.45; **Whitney Fund,** Income of, 125. **Williamstown:** First, 225; **Willis Fund,** Income of, 2.25. **Worcester:** Finn, 2; Pilgrim, 53.78; Plymouth, 324.34.

Salaries: **Franklin County:** designated for salary of W. S. Anderson, 33.32. **North Plymouth:** Italian, designated for salary of G. Merlino, 75. **Brimfield:** First, designated for salary of R. M. Taft, 6.70.

Designated for Massachusetts—**Northbridge:** Whitinsville, A. F. W., 60.00.

W. H. M. A., Miss Lizzie D. White, Treas. Salaries—Greek worker, 38; Italian worker, 55; Rural worker, 40; American International College, 70. **Springfield:** Olivet Aux., 15.

Summary.

Regular (does not include legacies and income)	$3,122.92
C. H. M. S. Percentage	331.91
Designated for Massachusetts	175.02
W. H. M. A.	218.00
American Missionary	2.00
	$3,849.85

Receipts for May, 1911.

Andover: West, 27.41. **Ashby:** 15. **Athol:** 38.44. **Blandford:** 2nd, 3.50. **Boston:** Union, 104.15; Boylston, Jam. Plain, 11.64; Roxbury, Immanuel-Walnut Ave., C. E., 5; Dorchester, Central, 50; Finns, 23.19; Estate of W. N. Potter, 15,778.58. **Brackett Fund,** Income of, 80. **Braintree:** 1st, 3; A. T. B., 15. **Brockton:** Porter, 107. **Cummington:** 1st, 8.38. **Everett:** 1st, 36. **Fitchburg:** Finn, 10; Swed, 10.37. **Foxboro:** Bethany, 52.99. **Gurney Fund:** Income of, 37.50. **Hale Fund:** Income of, 25. **Hale Fund:** Income of, 120. **Hatfield:** 1st, 60. **Hawley:** 1st, 2.58. **Holden:** 34.80. **Holyoke:** 2nd, 201.43. **Hyde Park:** 1st, S. S., 20.75. **Ipswich:** Linebrook, 15. **Lee:** for L. C. Baird Fund, 1,000. **Leominster:** No., 14.59. **Lowell:** Kirk Street, 73.50; Estate of Maria E. Ames, 105. **Maynard:** Finn, 2.23. **Medway:** West, Friend, 5. **Monson:** 1st, 65.40. **Natick:** 1st, Friend, 5. **Newton:** Auburndale, 55.80; Estate of Daniel L. Furber, 350. **New Salem:** No., 4.77. **North Attleboro:** Old Town, 9. **Northbridge:** Whitinsville, 2,149.31; Extra Cent a Day Band, 11.75; Est. Wm. H. Whitin, 500. **Palmer:** 2nd, 26. **Salem:** Tabernacle, 187.02. **Sisters' Fund:** Income of, 3.75. **Somerville:** Prospect Hill, 50. **Southbridge:** Globe Village, 3.52. **South Hadley:** 1st, 18. **Swampscott:** 1st, 13.40. **Wall Fund:** Income of, 40. **Ware:** 1st, 16. **Weymouth and Braintree:** Union, 8.95. **Whitcomb Fund:** Income of, 245. **Whiting Fund:** Income of, 39; for re-investment, 1,000. **Whitin Fund:** Income of, 40.50. **Willis Fund:** Income of, 8.50. **Worcester:** Old South, 300.

Designated for salary of S. P. Cook, **Berkshire Co.:** 200.

Woman's Home Missionary Association. Miss Lizzie D. White, Treas. Salaries, Greek worker, 38; Italian worker, 55; Rural worker, 40; American International College, 210.

SUMMARY.

Regular, (does not include legacies and income)	$4,374.87
Designated for salary of S. P. Cook	200.00
W. H. M. A.	343.00
	$4,917.87

NEW YORK HOME MISSIONARY SOCIETY

Charles W. Shelton, D.D., Treasurer.

Receipts for April, 1911.

Brooklyn: Bethesda, S. S., 5; C. E., 5; Nazarene, 5; Parkville, 10.65. **Buffalo:** Fitch Memorial, 20. **Gaines:** 16.83. **Norwood:** 10. **Oswego:** S. S., 35.06. **Syracuse:** Plymouth, 69. **Watertown:** 10. Total, 186.54.

Specials.

Brooklyn: Mrs. S. M. Bush, 25; Clinton Ave., 17; Tompkins Ave. C. E., 10. **Chenango Forks:** 4.11. **Ithaca:** 50. **Lockport:** East Ave., 25. **Syracuse:** Plymouth: 22; South Ave., 50. Total, 203.11.

CONGREGATIONAL CONFERENCE OF OHIO

J. G. Fraser, D.D., Treasurer, Cleveland

Receipts for March, 1911.

Akron: First, p. 10. **Alexandria:** 11.25. **Amherst:** First, 6.25. **Andover:** 18.16; W., 10. **Ashland:** 10.50. **Ashtabula:** First, 5; Finnish, 5. **Austinburg:** p. 10. **Belpre:** 13; S. S., 1.50; C. E., 2.50. **Brecksville:** C. E., 4.70. **Burton:** 1.50; S. S., 8. **Castalia:** 4. **Center Belpre:** 4. **Ceredo, W. Va.:** 10. **Chatham:** 25.50; S. S., 10; C. E., 3; p. 2. **Cincinnati:** Storrs, 4; W. 5; p. 5; Walnut Hills, 89.01. **Claridon:** 2. **Clarksfield:** 4.20. **Cleveland:** Archwood Ave., 25; Bethlehem, 26.50; S. S., 8.50; Euclid Ave., 75; p. 50; First, 31; Glenville, 5; Grace, 4.30; p. 2; Highland, 9.60; Kinsman Rd., 17; Mt. Zion, 5.78; North, 5; Park, 40; Pilgrim, 150; C. E., 10; W. A., 10. Y. L., 10; p. 35; Plymouth, 71.36; p. 20; Puritan, 12.10; Swedish, 5; Trinity, 10; Union, 3; Pers., 25. **Columbus:** First, 101.25; Grandview Heights, 7; Mayflower, 29.96; North, 20; Plymouth, 50.78; p. 20; South, 11.25; Washington Ave., 10. **Conneaut:** 18.28. **Coolville:** 6.85. **Dover:** 28. **Edinburg:** 15. **Elyria:** First, 117.88; Second, 12.24. **Fairport:** 5; p., 5. **Fort Recovery:** 25. **Garretsville:** 23.35. **Geneva:** 35.78; W. G., 53.25; p., 5. **Girard:** 5. **Grafton:** 7.68. **Greenfield:** 2.47. **Gustavus:** 6. **Hambden:** 4. **Hudson:** 40.01; S. S., 11.23; C. E., 10. **Huntington, W. Va.:** 14. **Huntsburg:** 10; S. S., 5; C. E., 5. **Ironton:** W., 10. **Jefferson:** 29.50. **Johnston:** 3.

Kelley Island: 10. **Lakewood:** S. S., 2. **Lenox:** C. E., 5. **Litchfield:** 20. **Little Muskingum:** 6.07. **Lodi:** 20.20. **Lorain:** First, 30; S. S., 10; C. E., 10; Second, 10. **Lucas:** 6.50. **Mansfield:** First, 200; Mayflower Memorial, 15.78. **Marblehead:** 10. **Marietta:** First, 63.68. **Martins Ferry:** 5. **Marysville:** 15; C. E., 5. **Medina:** 100. **Mt. Vernon:** 15; C. E., 5; p., 5. **Nelson:** 3.40; S. S., 3.10. **Newark:** First, 15. **New London:** 14.75. **Newport, Ky.:** 5.80. **North Bloomfield:** p., 2. **North Monroeville:** 6. **Norwalk:** 10.32; W., 2.50; S. S., 2.41. **Nottingham:** 27.75; S. S., 2.50. **Oberlin:** First, p., 20; Second, 111.51. **Painesville:** First, 111.45; Union, 3.50. **Ravena:** 20; W., 21; S. S., 25. **Richfield:** 11; Oak Hill Br., 3. **Richmond:** 3. **Rock Creek:** Supt. Exp., 5. **Rockport:** 6.53. **Sandusky:** 19.14; S. S., 10. **Saybrook:** 12. **Sheffield:** 1.50. **Springfield:** First, 25; Lagonda Ave., 2. **Strongsville:** C. E., 25. **Sullivan:** 8. **Tallmadge:** 79.10; S. S., 38.47. **Thompson:** 3.04. **Toledo:** Birmingham, 5; p., 5; Central, 49.36; First, 25; Washington St., 25.93; Pers., 5. **Vermilion:** S. S., 10.50; C. E., 16.50. **Wadsworth:** p., 1. **Wakeman:** 47. **Wauseon:** 18.95. **Wayne:** 34.35; S. S., 10. **Wellington:** 35. **West Millgrove:** 1.80. **West Williamsfield:** 10. **Weymouth:** 3.50. **Williamsfield:** W., 5. **Youngstown:** Elm St., 11; Plymouth, 14.27. Total, 3,270.13.

Debt Specials, May 18, **Final:** O. T., 3. **Cleveland:** Pilgrim, p., 25. Total, 28.00.

From Ohio Woman's Home Miss. Union, Mrs. Geo. B. Brown, Treas. **Akron:** First, W. M. S., 42; Y. L. M. S., 100. **Charlestown:** 3.75. **Chatham:** W. M. S., 5. **Cincinnati:** North Fairmount, W. M. S., 1.10; Walnut Hills, W. M. S., 11.52; C. E., 7.20. **Claridon:** C. E., 7. **Cleveland:** Cyril, W. M. S., 1.50; Euclid Ave., W A., 38.30; S. S., 10; First, W. A., 18; Hough Ave., W. M. S., 27; Jr. C. E., 5; Kinsman Rd. W. A., 10; S. S., 10; North, W. M. S., 5; Park, W. M. S., 12.60; Pilgrim, W. A., 22.50; Puritan, p., 2; Union, W. M. S., 5. **Conneaut:** W. M. S., 15; S. S., 10. **Cuyahoga Falls:** W. M. S., 10. **East Cleveland:** East, W. A., 3.60. **Elyria:** First, W. A., 14.40; Second, W. A., 10. **Greenwich:** W. M. S., 3.60. **Lakewood:** L. G., 4. **Lima:** 5. **Madison:** W. M. S., 10.80. **Mansfield:** Mayflower, C. E., 4.50. **Marietta:** First, W. M. S., 57.20; (3). **Marysville:** W. M. S., 1.80. **Medina:** W. M. S., 15.80; (2). **Mt. Vernon:** W. M. S., 5.40. **Newark:** First, C. E., 1.80; Plymouth, L. A., 2.70. **Newport, Ky.:** L. A. S., 1.80; S. S., 10. **North Olmsted:** W. M. S., 3.78. **Oberlin:** First, W. M. S., 75; Second, W. M. S., 21.60; (2); S. S., 12.60. **Painesville:** First, W. M. S., 3.60. **Ravenna:** W. M. S., 10. **Ridgeville Corners:** W. M. S., 3.35. **Rootstown:** L. A. S., 6.50. **Sullivan:** 10; W. M. S., 7.75. **Tallmadge:** W. M. S., 3.60. **Toledo:** Central, W. M. S., 7.20; Washington St., W. M. S., 38.60; (2). **Wayne:** W. M. S., 3.60; C. E., 1.80. **Wellington:** W. A., 5.40. **West Williamsfield:** W. M. S., 10. **Windham:** C. E., 1.80. **Youngstown:** Elm St. W. M. S., 4.50. Total, 762.55. Grand Total, 4,060.68.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for May, 1911

The Daniel Hand Educational Fund for Colored People

Income for May	$ 1,423.50
Previously acknowledged	42,660.55
	$44,084.05

Current Receipts

EASTERN DISTRICT.

MAINE—$233.37.

Bangor: Central Ch., Jr. Aux., for Pleasant Hill, Tenn., 50. **Foxcroft & Dover:** Ch., 15. **Gorham:** "A Friend," for Tillotson College, 10. **Machias:** Center Street, C. E. Soc., 2. **Madison:** Ch., 16.16. **Orland:** The Misses B., 27.50. **Norridgewock:** Ch., 15.50. **Portland:** High St. Ch., for Athens, Ala., 3.50. **South Paris:** J. A. S., bbl. goods, for Athens, Ala. **Wells:** First Ch., 2.25; Second Ch., 6.76. **West Newfield:** Ch., 5.70. **Winslow:** Ch., 7. **Woodfords:** Ladies' Circle, for furnishing at Marion, Ala., 5.

Woman's Home Missionary Union of Maine. Mrs. Gertrude E. Leach, Treasurer.

Auburn: High Street, 4.25. **Fort Fairfield:** 5. **Newcastle:** Second, 18. **Portland:** Second Parish, Easter offering, from "A Friend," 5. **Rockland:** 19.75. **South Paris:** 3. **Thomaston:** 4. **Westbrook:** 8. Total, $67.

NEW HAMPSHIRE—$614.20.

Bennington: Ch., 10. **Concord:** First Ch., add'l, by Rev. F. D. Ayer, D. D., 5; West Ch., 8.86. **Croydon:** Ch., 3. **Franklin:** Ch., 15.37. **Goffstown:** Ch., 25.80. **Hancock:** Ch., 9. **Hanover:** Ch. of Christ at Dartmouth College, 150. **Keene:** Court St. Ch., bbl. goods, for Saluda, N. C.; Court St. Ch. H. M. Union and Benevolent Soc., bbl. goods, for Saluda, N. C.; Every Day Club, bbl. goods, for Saluda, N. C. **Manchester:** Franklin Street Ch., 90. **Meredith:** First Ch., 15.12. **Milton:** S. S., 2.50. **Orford:** Ch., 11.70. **Surry:** Ch., 5.

The New Hampshire Female Cent. Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer.

Concord: First, 31.35. **Lebanon:** 10. **Lebanon Falls:** Miss Norcross S. S. Class, 2.50 **Newport:** 9. **Portsmouth:** 10. **Webster:** 7. N. H. F. C. Inst., 193. Total, $262.85.

VERMONT—$975.59.

Brattleboro: Centre S. S., 23.47. **Cambridge:** Second Ch., 3. **East Braintree & West Brookfield:** Ch., 15. **Jericho Centre:** Ch., 17.04. **McIndoe Falls:** "Friends," for freight to McIntosh, Ga., 1.75. **Morrisville:** E. F. S., for S. A., Marion, Ala., 10. **New Haven:** Ch., 5. **North Pomfret:** S. S., Lincoln Mem., 1.40. **Tunbridge:** Ch., Lincoln, Mem., 2.

Congregational Woman's Home Missionary Union of Vermont, Mrs. C. H. Thompson, Treasurer.

Ascutneyville: W. H. M. S., 5. **Barnet:** W. H. M. S., 5. **Barre:** Ladies' Union, 15. **Barton:**

W. H. M. S., 7. **Bellows Falls:** Ladies' Union, 20; Perfect Flower M. S., for Scholarship, Grand View, 8.75. **Bennington:** Second Ch., S. S., for Scholarship, Grand View, Tenn., 2.30; North, W. H. M. S., 5. **Benson:** W. H. M. S., 6.25; Mission Circle, for Scholarships, 3.75; S. S., 5. **Berkshire:** East W. H. M. S., 5; Jr. C. E., 1. **Brandon:** W. H. M. S., 10. **Brattleboro:** Children's Fair, for Scholarships, 25.76. **Brattleboro West:** Woman's Assoc., 10. **Bridport:** W. H. M. S., 5; Jr. S. S., for Scholarship at Moorhead, Miss., 3. **Burlington:** First Ch., Woman's Assoc., 57; Primary S. S., for Scholarships, 10.75; College Street, W. H. M. S., 25 **Cambridgeport:** W. H. M. S., 2. **Chelsea:** W. H. M. S., 7; A. C. Club, for Scholarship, Grand View, Tenn., 3. **Chester:** W. H. M. S., 5; Jr. C. E., for Scholarships, 6. **Coventry:** Primary S. S., for Scholarship, Santee, Neb., 2. **Dorset:** W. H. M. S., 7. **Enosburg:** W. H. M. S., 5. **Essex Junction:** Opportunity Circle, 5; Jessie Ferrin Club, for Scholarship, Moorhead, Miss., 3. **Fairlee:** W. H. M. S., 4.50. **Ferrisburg:** W. H. M. S., 5. **Granby:** Primary S. S., for Scholarship, Grand View, Tenn., 80c. **Hinesburg:** W. H. M. S., 5. **Highgate:** Ch., 2.20. **Hyde Park:** North, Mite Soc., 5.20. **Jeffersonville:** W. H. M. S., 5. **Jericho Center:** W. H. M. S., 15. **Johnson:** W. H. M. S., 12.88. **Ludlow:** Woman's Assoc., 9.85; J. C. E., for Scholarships, 10. **Lyndonville:** W. H. M. S., 8. **Manchester:** W. H. M. S., 8; Treasure Seekers, 1. **McIndoe Falls:** Ladies, 5. **Middlebury:** Ladies' Assoc., H. and F. M., 12; Jr. Mission Study Class, for Scholarship, Grand View, 1. **Milton:** Woman's Assoc., 7. **Montpelier:** Bethany Miss'y Soc., 10. **Morrisville:** W. H. M. S., 6. **Newbury:** W. H. M. S., 22. **Newport:** W. H. M. S., 10. **Northfield:** Laura Hazen Circle, 5; Jr. C. E., for Scholarship at Grand View, 10. **Norwich:** W. H. M. S., 5. **Orleans:** W. H. M. S., 12. **Orwell:** W. H. M. S., 14. **Pittsford:** W. H. M. S., 25. **Randolph:** Bethany M. S., 12. **Randolph Center:** Homeland Circle, 4.50; Children, for Scholarship, Santee, Neb., 2. **Rochester:** Homeland Club, 5; Girl's Club, 10. **Royalton:** Sarah Skinner Mem. S., 6.27. **Rutland:** W. H. M. S., 40. **Rutland, West:** W. H. M. S., 7. **Saxtons River:** L. B. S., 5. **Shoreham:** W. H. M. S., 3.33. **Springfield:** W H. M. S., 10. **St. Albans:** W. H. M. S., 15; Jr. M. Soc., for Scholarships, 15.50. **St. Johnsbury:** North Ch. Woman's Assoc., 20; So. Ch., W. H. M. S., 25; So. Ch., add'l, by Mrs. R. P. F., 25; So. Ch., King's Jewels, for Scholarships, 10. **St. Johnsbury Center:** W. H. M. S., 3.39. **Sudbury:** W. H. M. S., 8. **Thetford:** Primary S. S., for Scholarship, Grand View, Tenn., 1. **Townshend:** W. H. M. S., 4. **Underhill:** Homeland Circle, 6. **Vergennes:** W. H. M. S., 10; Jr. S. S., for Scholarship, Santee, Neb., 1. **Waitsfield:** Home Circle, 5.25. **Wallingford:** W. H. M. S., 8. **Waterbury:** W. H. M. S., 20; Jr. C. E., for Scholarship, Grand View, 2.50. **Wells River:** W. H. M. S., 7. **Westford:** Ladies' Circle, 8. **Weston:** Circle of Gleaners, 10; Golden Rule Club, for Scholarship, Moorhead, Miss., 2. **Westminster West:** W. H. M. S., 3. **Weybridge:** L. A. and H. M. S., 7; Jr. S. S., for Scholarship, Moorhead, Miss., 1.25. **Williamstown:** W. H. M. S., 5. **Windham:** W. H. M. S., 5.50; Primary S. S., for S. A. Santee, Neb., 1. **Woodstock:** W. H. M. S., 37.45; S. S., for S. A. Santee, Neb., 8. Total, $896.93.

MASSACHUSETTS—$5,138.05.

(Donations, $2,352.70; Legacies, $2,785.35.)

Amherst: Ch. of Christ in Amherst College, 81.25; North Ch., 22.76; Mrs. R. A. F., 2. **Arlington:** Bradshaw Missionary Soc., bbl. goods, for Saluda, N. C. **Ashby:** Ch., 10. **Athol:** Ch., 42.19.

Boston: Harvard Ch., W. B. Soc., box goods for Athens, Ala.; Miss A. J. A., for freight on goods to Grand View, 76c.; H. F., 200; J. L. Hammett Co., case of stationery for Athens, Ala. **Dorchester:** Harvard Ch., bbl. goods, for Saluda, N. C.; Second S. S., 10. **Jamaica Plain:** Boylston Ch., 6.27. **Roxbury:** Eliot Ch., 1.55.

Brockton: Porter Evan. Ch., 75. **Chelmsford:** Central Ch., 27. **Chicopee Falls:** Ch., for Talladega College, 6. **Concord:** First Trin. Ch., 46.18. **Cummington:** Ch., 15. **Dalton:** W. M. C., for Tougaloo U., 100. **Danvers:** S. E. D., in Memory of a Sister, 5. **Easthampton:** J. K., 5. **East Weymouth:** Theresa Huntington Mission Circle, for room at Saluda, N. C., 25. **Everett:** First Ch., 19.50; Mystic Ch., L. A. Soc., for Library, Thomasville, Ga., 2.50; and bbl. goods. **Essex:** Ch., 31.56; C. E. Soc., for Black Mountain Acad., 17.25. **Fall River:** Central Ch., C. E. Soc., for S. A. Fisk U., 50; Pilgrim Ch., 2.57. **Foxboro:** Bethany Ch., 41.97. **Hardwick:** Ch., 7. **Hawley:** First Ch., 1.80. **Haydenville:** Ch., 3.17. **Holyoke:** First Ch., 66.78. **Holbrook:** Winthrop Ch., 60.06. **Hyde Park:** First Ch., 18.54; S. S., 16.47. **Lawrence:** "A Friend," for Lynn, N. C., 5. **Lowell:** Kirk St. Ch., Ladies, bbl. goods for Marion, Ala. **Lynn:** First S. S., 5; North Ch., Ladies' Aid Soc., bbl. goods for Talladega College. **Mansfield:** Sunshine Club, for S. A., Saluda, N. C., 10. **Melrose:** Benevolent Soc., bbl. goods, for Saluda, N. C. **Melrose Highlands:** Bible School, 2.76. **Newton:** North Ch., S. S., Lincoln Mem., 5. **North Adams:** Ch., bbl. goods for Athens, Ala. **Northampton:** First Ch. of Christ, 269.75; First Ch. Dorcas Soc., for Marshallville, Ga., 25; Edwards Ch. Missionary Soc., for Saluda, N. C., 2.57; Edwards Ch. L. B. Soc., for Wilmington, N. C., 16; Miss E. F. for Wilmington, N. C., 4; Miss J. B. K., for Wilmington, N. C., 10; Mrs. P., for Wilmington, N. C., 4. **Northbridge:** Rockdale Ch., 12; Rockdale Ch. Missionary Soc., bbl. goods, for Talladega College. **Lowell:** Kirk St. Ch., 52.50. **Oxford:** "A Friend," 1. **Pepperell:** Ch., 24. **Quincy:** Bethany Ch. Bible School, 5; Finnish Ch., 2. **Richmond Furnace:** S. S., 4. **Salem:** Tabernacle Ch., 99.02. **Somerville:** Prospect Hill Ch., 40; Prospect Hill Ch. Priscilla Club, for Marshallville, Ga., 5. **Springfield:** South Ch. W. H. M. Soc., 100. **Sutton:** Ladies' Soc., for freight on goods to Grand View, Tenn., 1.05. **Watertown:** Mrs. W. H. W., for freight to Cotton Valley, Ala., 2.88. **Wellesley Hills:** First Ch., 28.03. **Westhampton:** Ch., 28. **W. Medfield:** C. A. A., 5. **West Springfield:** First Ch. S. S., for Santurce, Porto Rico, 2.75. **Weymouth & Braintree:** Union Ch., 6.26. **Whately:** Missionary Soc., bbl. goods for Talladega College. **Worcester:** Pilgrim Ch. Ladies, two bbls. goods, for Tougaloo U.; D. H. F., for S. A., Talladega College, 50; H. H. M., for Talladega College, 20. **Wrentham:** "Friends," two bbls. goods, for Pleasant Hill, Tenn.; —— "Friends," 15.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas. **Cambridge:** First Ch. Aux., for Saluda, N. C., 5; First Ch., Margaret Shepard Soc., for Model Home, Marion, Ala., 5. **Lawrence:** Trinity Ch. Aux., for Cotton Valley, Ala, 20. **Worcester:** "Worcester Alliance," for Fisk University, 20. W. H. M. A., 420 (of which for Salaries 410; and for Chinese, 10). Total, $470.

Legacies.

Concord: Maria E. Ames, 105. **Hopkinton:** Lowell B. Maybry, 857.02. **Lancaster:** Joseph H. Heywood, 333.33. **Newburyport:** Mary H. Dodge, 166.67. **Newton:** Mary J. Cram, 50. **Northboro:** Charlotte L. Goodnow, 1,273.33.

RHODE ISLAND—$30.00.

Pawtucket: Mrs. L. B. G., for Talladega College, 20; W. H. P., for Talladega College, 10.

CENTRAL DISTRICT.

CONNECTICUT—$2,923.76.

(Donations, $1,653.26; Legacies, $1,270.50).

Berlin: Second Ch., 43.71. **Bethlehem:** "A Friend," for stove for Lynn, N. C., 20. **Collinsville:** Mrs. J. D. A., for Talladega College, 3.

D. E. T., for Talladega College, 2. **Danielson:** "A Friend," for Blowing Rock, N. C., 40. **Derby:** Second Ch., 40.57. **East Hartford:** South Ch., 11.50. **Farmington:** L. B. Soc., bbl. goods, for Thomasville, Ga. **Greenfield Hill:** C. E. Soc, Box Hymnals, for Saluda, N. C. **Greenwich:** Second Ch., 50.29. **Hanover:** S. S., 5. **Hartford:** Farmington Ave. Ch., 72.02; Park Ch., 112.50; Park Ch. add'l for furnishing room at Talladega College, 20; Mrs. E. B., for Marshallville, Ga., 17.50. **Harwinton:** Ch., 15.85. **Higganum:** Ch., 3. **Meriden:** W. H. C., for Talladega College, 5; S. S., box papers, for Thomasville, Ga. **Middletown:** South Ch., Jr. Mission Circle, for Athens, Ala., 6; "A Friend," for S. A. Thomasville, Ga., 20.25. **New Britain:** First Ch. of Christ, for Bldg. Fund, Grand View, Tenn., 8; "Friends," box S. S. papers, for Thomasville, Ga. **New Hartford:** South Ch., 12.80. **New Haven:** Howard Ave. Ch., 15.25; M. R. W., for Talladega College, 5. **New London:** First Ch. S. S., for Athens, Ala., 22.23; C. J. S., for Athens, Ala., 5; First W. M. S., box books for Athens, Ala.; Second S. S., 28.47. **Niantic:** Ch., 13. **Norfolk:** S. A. S., for Talladega College, 1. **Northfield:** Ch., 15.22. **Norwich:** Park Ch., add'l by "A Member," 250 (150 of which for Hospital, Talladega College and 100 for Fisk U.); M. P. C., for Talladega College, 3. **Oakville:** Union Ch. 19.54; Union Ch. S. S., 5. **Quaker Hill:** "Friends," bbl. goods for Athens, Ala. **Rockville:** Union Ch. Ladies Aid Soc., box goods, for Saluda, N. C. **Salisbury:** The Church of Christ, 7.47. **Seymour:** C. E. Soc. and S. S., for furnishing room, Grand View, Tenn., 25. **South Windsor:** Second Ch., 17. **Stonington:** Second Ch., 13.07. **Talcottville:** Mrs. F. W. T., for Marion, Ala., 2. **Thomaston:** Ch., 28.64; S. S. for Blanche Kellogg Institute, 7.09. **Thompson:** S. S., 5. **Torringford:** Ch., 9. **Washington:** Homeland Sewing Circle, bbl. goods for Moorhead, Miss. **Waterbury:** Second Ch. Woman's Benevolent Soc., for Santee, Neb., 70; Mrs. G. C. H., for Tougaloo U., 10; M. L. M., for Talladega College, 50; Mrs. M. L. M., for Tougaloo U., 200. **Watertown:** First Ch., 7.55. **Westchester:** Ch., 3.76. **West Haven:** First Ch. Ladies Missionary Soc., 20; Men of Cong. Ch., one doz. axes, for Grand View, Tenn. **Westport:** S. S., 1.85. **West Stafford:** Ch., 7. **West Suffield:** Ch., 3.88; S. S., Lincoln Mem., 1. **Willimantic:** Ch., bbl. goods for Athens, Ala. **Windsor:** First Ch., 12.50. **Windsor Locks:** Ch., 66.75.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. J. B. Thomson, Treas.

Derby: Second, Ladies' Aid Soc., 3. **Groton:** Aux., for Scholarship at Grand View, 20. **Hartford:** Farmington Ave. Aux., for Santee, Neb., 50; South Ch., Second Aux., 50. **New Britain:** First Ch., H. M. Soc., for Grand View, Tenn., 50. **Newington:** Aux., for Thomasville, Ga., 2. **South Norwalk:** Woman's Assoc., for Scholarship, Gregory Inst., 8. **Winsted:** Second Aux., for Chinese Women, 10. Total, $193.

Legacies.

Cheshire: Henry Gaylord, 8.33. **Cornwall:** S. C. Beers, 375.71. **Lyme:** Harriet H. Matson, 86.46. **Norwich:** Julia F. Walker, 2,400 (Reserve Legacy, 1.600), 800.

NEW YORK—$4,208.19.

(Donations, $1,819.11; Legacies, $2,389.08.)

Bainbridge: Baptist Ch., for Talladega College, 9; Dr. F. V. L., for Talladega College, 30. **Brooklyn:** Clinton Ave. Ch., 900; Park Ch. Missionary Society, bbl. goods, for King's Mountain, N. C.; Miss P. W. M., for S. A. Tougaloo U., 10. **Buffalo:** Plymouth S. S., for Grand View, Tenn., 30; and to constitute T. D. Woodruff L. M. **Camden:** D. A. R. Chapter, bbl. goods, for Saluda, N. C. **Canandaigua:** S. S., one Underwood Simplex Lantern and 8.13 for freight to Tougaloo U. **Chili Station:** E. B. J., for Joppa, Ala., 1.50. **Cortland:** First Ch., Y. P. Soc., for S. A., Grand View, Tenn., 25; S. S., for S. A., Marion, Ala., 10. **East Bloomfield:** Mrs. E. S. G., 5. **Elizabethtown:** L. M. Soc., bbl. goods, for Kings Mountain, N. C. **Fairport:** Ch., 12. **Flushing:** First Ch. Missionary Alliance, bbl. goods, for Kings Mountain, N. C. **Foxboro:** Bethany Ch., L. M. Soc., bbl. goods, for Kings Mountain, N. C. **Gasport:** W. H. M. Soc., bbl. goods, for Kings Mountain, N. C. **Gloversville:** Cong'l Missionary Association, bbl. goods, for Kings Mountain, N. C. **Greene:** Ch., 20. **Ithaca:** First Ch., 76.50. **Jamestown:** Lillian Cook Bible Class, for Building Fund, Grand View, Tenn., 5; Seed Sowers Circle of King's Daughters, bbl. goods, for Kings Mountain, N. C. **Lysander:** Ch., bbl. goods for Kings Mountain, N. C.; Ladies Missionary Society, bbl. goods, for Kings Mountain, N. C. **Morrisville:** Missionary Soc., bbl. goods, for Kings Mountain, N. C. **Mount Vernen:** Mt. Vernon Heights Ch., 33. **New York:** Miss A. I. H., 5; H. W., for Talladega College, 25; "Finding Out Club," bbl. goods, for Kings Mountain, N. C.; E. G., bbl. goods, for Kings Mountain, N. C. **Norwood:** Ladies Missionary Soc., bbl. goods, for Kings Mountain, N. C. **Oriskany Falls:** Ch., bbl. goods for Kings Mountain, N. C. **Orwell:** L. M. Society, bbl. goods, for Kings Mountain, N. C. **Oxford:** J. C. E., for Talladega College, 5. **Philadelphia:** Ch., bbl. goods, for Kings Mountain, N. C. **Rensselaer:** Ladies' Aid and C. E. Soc., bbl. goods, for Kings Mountain, N. C. **Richmond Hill:** Ch., for Talladega College, 2. **Riverhead:** Ch., bbl. goods, for Kings Mountain, N. C. **Rochester:** South Ch., King's Daughters, bbl. goods, for Kings Mountain, N. C. **Rockaway Beach:** First Ch., 20.75; Ladies' Aid Soc., 4. **Saratoga Springs:** New England Ch., 50. **Saugerties:** Missionary Soc., bbl. goods, for Kings Mountain, N. C. **Savannah:** W. M. Society, bbl. goods, for Kings Mountain, N. C. **Sidney:** W. M. Society, bbl. goods, for Kings Mountain, N. C. **Spencerport:** First Ch., 6.51. **Ticonderoga:** Missionary Soc., bbl. goods, for Kings Mountain, N. C., **Troy:** First Ch., 4.22. **Walton:** Mrs. C. S. F., for Chapel at Cape Prince of Wales, Alaska, 5. **Yonkers:** M. M. M., for Talladega College, 8. —— "Friend," for Talladega College, 200.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treas.

Albany: First Ch., King's Sons, for S. A. at Piedmont College, 10. **Antwerp:** Aux., 28.70. **Baiting Hollow:** Aux., for S. A. Fisk U., 25. **Brooklyn:** Central Ch. Jr. Aux., for S. A., Fisk U., 5; Lewis Ave., Earnest Workers' Mission Band, for Kindergarten, Talladega College, 30; Puritan Ch. S. S., on account of Scholarship at Fisk U., 8; Tompkins Ave. L. B. Soc., for Scholarship Fisk U., 50; United Ch., for Scholarship, Fisk U., 50. **Buffalo:** First Ch. W. Guild, for Talladega College, 5. **Candor:** S. S., for S. A. Piedmont College, 13.50. **New Haven:** Aux., 10. **Oriskany Falls:** W. M. S., for Kings Mountain, N. C., 5. **Oswego:** Jr. C. E. Soc., 6.80 (5 of which for S. A. at Grand View, Tenn., and 1.80 for S. A. at Santee, Neb.). **Phoenix:** Y. P. Soc., for S. A., Fisk U., 15. **Rochester:** South Ch. W. M. S., for Blowing Rock, N. C., 7.50. **Syracuse:** Danforth S. S., Delta Alpha Sigma Class, for Blowing Rock, N. C., 6; Geddes, C. E. Soc., 3; Plymouth Ch., W. G., for S. A., Grand View, Tenn., 15. **West Groton:** W. M. S., 15. Total, $308.50.

Legacies.

Brooklyn: Susan A. R. Moses, 500 (Reserve Legacy, 333.34), 166.66. **Sag Harbor:** H. P. Byram, 2,222.42.

NEW JERSEY—$72.00.

Asbury Park: First Ch. Missionary Soc., bbl. goods, for Saluda, N. C. **East Orange:** First Ch., 67. **Paterson:** "An Interested One," 5. **Upper Montclair:** Woman's Miss'y Aid Soc. of

Christian Union Ch., bbl. goods, for Moorhead, Miss.

PENNSYLVANIA—$123.08.

Canonsburg: T. J. J., for S. A., Marion, Ala., 1. **Kane:** First Ch., 12.50. **Lancaster:** I. B. S., for Pleasant Hill Academy, 50. **Le Raysville:** Ch., 9.50. **Milroy:** White Memorial Ch., 15. **Pittsburg:** Swedish Ch., 6.08. **Williamsport:** First S. S., for Fajardo, Porto Rico, 7.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer.

Scranton: Plymouth Ch., W. M. Soc., for Fajardo, Porto Rico, 20; Plymouth Ch. Daughters of the Covenant, for Eskimo Children in Alaska, 2. Total, $22.

MARYLAND—$500.00.

Baltimore: Hon. H. A. K., for Tougaloo U., 500.

DISTRICT OF COLUMBIA—$50.00.

Washington: Mount Pleasant Ch., 50.

INTERIOR DISTRICT.

OHIO—$131.22.

Cincinnati: Mrs. B. J., box goods, for Pleasant Hill, Tenn. **Cleveland:** Cyril Ch., 14; Euclid Ave. Ch. Woman's Assoc., bbl. and box goods, for Pleasant Hill, Tenn.; Mrs. N., for Pleasant Hill, Tenn., 1. **East Cleveland:** "Friends," bbl. goods, for Pleasant Hill, Tenn. **Collinwood:** First Ch., 22. **Cuyahoga Falls:** Mrs. Richardson's S. S. Class, bbl. goods, for Pleasant Hill, Tenn. **Lexington:** Ch., 14. **Madison:** Mrs. B., for freight to Saluda, N. C., 2.50. **Mallet Creek:** York Ch., 4.63. **Medina:** Ch. add'l by A. I. R., for Chapel at Cape Prince of Wales, Alaska, 25. **Mentor:** Miss B. B. M., for Pleasant Hill, Tenn., 5; Miss H. M., for Pleasant Hill, Tenn., 5; Mrs. N. W. M., for Pleasant Hill, Tenn., 2; Mrs. T. D. M., for Pleasant Hill, Tenn., 1.50. **Oberlin:** First Ch., bbl. goods, for Hillsboro, N. C. **Ravenna:** Primary S. S., 12.50. **Sandusky:** First Ch., 2.38. **Shandon:** Ch., for S. A., Talladega College, 19.71.

INDIANA—$4.17.

Whiting: Plymouth Ch., 4.17.

MICHIGAN—$256.95.

Alpena: First Ch., 25. **Detroit:** First Ch., 200. **Northport:** Ch., 2.45. **Port Huron:** Jr. C. E. Soc., for Athens, Ala., 8. **Rockford:** Ch., 4. **South Haven:** First Ch., 7.50. **Three Oaks:** S. S., 10.

WESTERN DISTRICT.

ILLINOIS—$1,366.91.

Atkinson: Ch., 2.25. **Chandlerville:** Ch., 4.92. **Chicago:** Forest Glen Ch., 2; New First Ch., 36.08; University Ch., 20; Waveland Ave. Ch., 4. **Downers Grove:** Ladies Soc., for Wilmington, N. C., 8. **Evanston:** S. S., for Bell at Rosebud, S. Dak., 23.91. **Farmington:** Ch., 5.69. **Galesburg:** Missionary Soc., bbl. goods, for Kings Mountain, N. C. **Griggsville:** S. S., 1.27. **Harvey:** Ch., 9.06. **La Moille:** Ch., 21.57. **Lanark:** C. H. G., for Tougaloo U., 10. **Payson:** Rev. D. B. E., 5. **Peoria:** First Ch., 25; First S. S., 10.51. **Roberts:** Ch., 3.56. **Sycamore:** First Ch., 52.17. **Wayne:** Ch., 3.11. **West Pullman:** First Ch., 16. **Wilmette:** First Ch., 24.69. **Wyanet:** First Ch., 18.

Woman's Home Missionary Union of Illinois, Mrs. A. H. Standish, Treasurer.

Abingdon: C. E. Soc., 2. **Albion:** W. M. S., 1; Y. L., 1; S. S., 2. **Alto Pass:** W. W. S., 1.83. **Ashkum:** W. M. S., 1. **Aurora:** First W. M. S., 17; First, Primary S. S., for Am. Highlanders, 5; First, Miss Jacob's S. S. Class, for Crow Agency, Mont., 3.25; Miss Baylis S. S. Class, for S. A., for Talladega College, 5; New England W. M. S., 6.60. **Batavia:** W. M. S., 6. **Bloomington:** W. S., 3. **Bowen:** W. M. S., 3.08. **Brimfield:** W. M. S., 3.74; C. E., 2.20. **Byron:** C. E. Soc., 5. **Canton:** W. M. S., 4.40. **Carpentersville:** W. M. S., 4.40. **Chicago:** Auburn Park, W. M. S., 1.76; Bethesda W. M. S., 1; Bowmansville W. M. S., 6.60; California Ave., W. M. S., 5; Cal. Ave. Primary S. S., 3.30; Douglas Park W. M. S., 2; S. S., 5; Ewing St. S. S. Class, for Moorhead, 2; Fifty-Second Ave., W. M. S., 6; Grace Ch. W. M. S., 5; Irving Park W. M. S., 3.30; Leavitt St. W. M. S., 15.40; Millard Ave., W. M. S., 2.20; Mont Clare W. M. S., 5.49; New England W. M. S., 41.33; North Shore W. M. S., for S. A., Marion, Ala., 50; North Shore Primary S. S., 2.20; Park Manor W. M. S., 7.83; Plymouth W. M. S., 23; Rogers Park C. E., 9.90; St. Charles W. M. S., 3; South Ch. Y. L., 6.60; South Ch. C. E. Soc., 6; Summerdale W. M. S., 8.25; Tabernacle W. M. S., 8.80; Union Park Y. L., 11; Warren Ave. W. M. S., 19; Warren Ave. Y. L., 7.70; Waveland Ave. W. M. S., 15; Wellington Ave., W. M. S., 4; Wellington Ave. C. E. Soc., for Marion, Ala., 5; West Pullman W. M. S., 4.40. **So Chicago:** W. M. S., 6. **Chillicothe:** W. M. S., 3.30. **Clifton:** W. M. S., 2. **Dover:** W. M. S., 11; Lend-a-hand, 7. **Dundee:** W. M. S., 18. **East St. Louis:** Plymouth W. M. S., 2. **Elgin:** W. M. S., 25. **Emington:** W. S., 5. **Fall Creek:** W. M. S., 4.40. **Forrest:** W. M. S., 8. **Geneva:** W. M. S., for S. A. Fisk U., 12.50. **Gridley:** W. M. S., 8.25. **Griggsville:** W. M. S., 3.96. **Hinsdale:** S. S., 6.60. **Joy Prairie:** W. M. S., 8.75. **Lacon:** W. M. S., 15. **La Salle:** W. M. S., 3. **Loda:** F. F. B., 4.40. **Lombard:** W. M. S., 11. **Marseilles:** S. S., 15; C. E., 2.20. **Mazon:** Park Street, W. M. S., 1. **Mendon:** W. M. S., 25; C. E. Soc., 2.20. **Moline:** First W. M. S., 24.96 (21 of which for S. A. Fisk U.). **Oak Park:** First W. M. S., 35.36; Second W. M. S., 45; Third C. E. Soc., 4.21; Third Ch., Jr. C. E., 1.30; Inter. C. E., 1.83; Third S. S., 15.54; Sixth W. M. S., 2. **Odell:** W. M. S., 10. **Oswego:** S. S., 1. **Ottawa:** W. M. S., 25. **Park Ridge:** W. M. S., 2.20. **Paxton:** W. M. S., 21. **Payson:** W. M. S., 20. **Pecatonica:** W. M. S., 3. **Peoria:** First Y. L., 16.50; Plymouth W. M. S., 2. **Princeton:** W. M. S., 5. **Phophetstown:** W. M. S., for Am. Highlanders, 13. **Quincy:** W. M. S., 18. **Rock Falls:** W. S., 7. **Rockford:** First W. M. S., for S. A., Fisk U., 25; Second, W. M. S., 17.60. **Rollo:** C. E. Soc., 1. **Roscoe:** W. M. S., 5.49. **Roseville:** W. M. S., 3. **Sandwich:** W. M. S., 10. **Seward:** Rockford Assoc., 16.50. **Sheffield:** W. M. S., 12.32. **Somanauk:** W. M. S., 2.20. **Sterling:** W. M. S., 25. **Sycamore:** W. M. S., 5. **Toulon:** W. M. S., 12.76; C. E., 2.20. **Waukegan:** W. M. S., 5; C. E., 1. **Waverly:** C. E. Soc., 3.30. **Western Springs:** W. M. S., 5. **Wheaton:** College Ch. W. M. S., 17.15. **Wilmette:** W. M. S., 4.18. **Winnebago:** W. M. S., 2. **Winnetka:** 9.90. **Wyoming:** W. M. S., 5.50. **Yorkville:** W. M. S., 5; S. S., 5. Total, $1,060.12.

IOWA—$1,423.07.

(Donations, $923.07; Legacy, $500.00).

Chester Center: Ch., 4.50. **Clay:** Ch., 7.60. **Creston:** First Ch. S. S., 10. **Decorah:** First Ch., 25.17. **Fort Dodge:** Ch., 28. **Grinnell:** Ch., bbl. goods, for Kings Mountain, N. C. **Mason City:** First Ch., 12.25. **Monona:** Ch. and S. S., 2.65. **Salem:** Ch., for Marion, Ala., 20.35. **Shenandoah:** Ch., 45.25.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer.

Anita: W. M. S., 6.55. **Burlington:** W. M. S., 22.80; S. S., 5; S. S., for S. A., Pleasant Hill, Tenn., 5. **Cedar Falls:** W. M. S., 20.50. **Cedar Rapids:** W. M. S., 25. **Clay:** W. M. S., 6. **Clear Lake:** C. E. Soc., 5. **Clinton:** W. M. S., 7.75; S. S., 18.97; S. S., for S. A., Pleasant Hill, Tenn., 6.03. **Council Bluffs:** W. M. S., 8.75. **Creston:** W. M. S., 10. **Davenport:** Edwards W. M. S., 15.62. **Denmark:** S. S., 10. **Des Moines:** Greenwood, W. M. S., 10; Plymouth W. M. S., 22.90. **Dubuque:** Summit, W. M. S., 7.75. **Dunlap:** W. M. S., 5. **Eldora:** Young Ladies, 8. **Farragut:** W. M. S., 15; C. E. Soc., 5. **Glenwood:** W. M. S., 21.20. **Green Mountain:** W. M. S., 11.07; S. S., for S. A., Beach Institute, 5.55; C. E. Soc., 15. **Grinnell:** W. M. S., 50.75; S. S., 13.40; C. E. Soc., 20; Mrs.

Breed's S. S. Class, for Scholarship at Talladega College, 30.05. **Hampton:** W. M. S., 5. **Harlan:** W. M. S., 11. **Humboldt:** W. M. S., 10. **Independence:** W. M. S., 5. **Iowa City:** W. M. S., 11.25. **Lake View:** W. M. S., 8. **Lyons:** W. M. S., 6.40. **Manchester:** W. M. S., 25; S. S., 6.40; S. S., for S. A., Beach Institute, 4.60. **Marshalltown:** W. M. S., 13.75. **Mason City:** W. M. S., 11. **Miles:** W. M. S., 6. **Mindon:** German C. E., 5. **Monticello:** W. M. S., 10; C. E. Soc., 5. **Montour:** W. M. S., 4. **Mt. Pleasant:** W. M. S., 5.25; S. S., 2.20. **New Hampton:** S. S., for S. A., Pleasant Hill, Tenn., 5. **Olds:** W. M. S., 15. **Oskaloosa:** W. M. S., 7. **Ottumwa:** First Ch., 15; W. M. S., 17.50; Abigail Soc., 10. **Postville:** S. S., 2.71; W. M. S., 3. **Salem:** W. M. S., 10; C. E. Soc., 10. **Stewart:** C. E. Soc., 4. **Tabor:** W. M. S., 24.75. **Traer:** S. S., 8. **Waterloo:** W. M. S., 24.20; First S. S., 8.87; Plymouth S. S., 2.39, for S. A. Pleasant Hill, Tenn; Plymouth W. M. S., 2.50. **Winthrop:** W. M. S., 12.50. W. H. M. U., for S. A., Santee, Neb., 16.39. Total, $767.30.

Legacy.

Keosauqua: L. Valentine, 1,500 (Reserve Legacy, 1,000), 500.

WISCONSIN—$1,040.75.

Ashland: Ch., 10.33. **Beloit:** Second Ch., 14.74. **East Troy:** Ch., 5. **Endeavor:** Trinity Ch., 5. **Hillsboro:** Ch., 7. **Janesville:** First Ch., 19.13. **New Lisbon:** Ch., 2. **Orange:** C. E. Soc., 1. **Potosi:** Davies Mem. C., 21. **Red Granite:** Ch., 10. **Superior:** Pilgrim Ch., 4. **Milwaukee:** Mrs. Edward D. Holton (deceased) by her daughters, 1,000.

Woman's Home Missionary Union of Wisconsin, Miss Mary L. McCutchan, Treas.

Auroraville: 1.50. **Berlin:** 1. **Bristol:** 2. **Milwaukee:** Grand Ave. Woman's Union, 2.50. Total, $7.

Total for Wisconsin.....$1,106.20
Less amount Refunded to Evansville, First Ch. 65.45

$1,040.75

MINNESOTA—$127.72.

Ada: Ch., 5.61. **Freeborn:** Ch., 5. **Minneapolis:** Forest Heights Ch., 10; Lyndale Ch., 10.45; Plymouth Ch., 34.71. **New Ulm:** First Ch., 7. **Rochester:** W. J. E., 36. **St. Paul:** Olivet Ch., 6.75. **Zumbrota:** Ch., 4.20.

Woman's Home Missionary Union of Minnesota, Mrs. C. D. Siehl, Treasurer.

W. H. M. U. of Minn., 8.

MISSOURI—$16.

St. Louis: M. E. H., for Tougaloo U., 6. **Webster Groves:** Woman's Association, for Printing Press, Marion, Ala., 10.

KANSAS—$234.95.

Athol: Ch., 4.50. **Emporia:** First Ch., 67 (50 of which for Work among the Negroes in the South). **Kensington:** Ch., 5. **Kinsley:** First Ch., 10. **Lawrence:** Plymouth Ch., 50. **Oneida:** Ch., 2.40. **Partridge:** Ch., 5. **Topeka:** First Ch., 30. **Wabaunsee:** Ch., 17.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer.

Downs: 1. **Emporia:** 12. **Fairview:** 1. **Geneva:** 50c. **Haven:** S. S., 2. **Lawrence:** 2. **Leavenworth:** 2. **Newton:** 1.50. **Ottawa:** 1.05. **Sabetha:** 10. **Salina:** Plymouth, 1.50. **Sedgwick:** 1. **Tonganoxie:** 50c. **Topeka:** Central, 5. **Wakefield:** 3. (31.55 of the above amounts is for Work in Porto Rico.) Total, $44.05.

NEBRASKA—$62.50.

Blair: Ch., 13.53. **Bloomfield:** Ch., 11.50. **Grand Island:** First Ch., and S. S., 18. **Hastings:** First Ch., 18.37. **Santee:** Ponca Station, 1.10.

NORTH DAKOTA—$3.

Elbowoods: Ch., 2.25. **Fort Berthold:** Ch., 75c.

SOUTH DAKOTA—$206.48.

Academy: S. S. and C. E. Soc., 6.25. **Bon Homme:** Ch., 3.05. **Redfield:** W. H. M. Union, 66.65. **Rosebud:** Indian Mission, Lincoln Mem., 15. **Spearfish:** Ch., 20. **Springfield:** Ch., 5. **Worthing:** Ch., 7.80. **Yankton:** Ch., 34.73.

Woman's Home Missionary Union of South Dakota.

W. H. M. U., 48.

MONTANA—$1.30.

Great Falls: Ch., 1.30.

OKLAHOMA—$9.50.

Chickasha: First Ch., 3. **Hillsdale:** Ch., 3.50. **Okarche:** Ch., 3.

COLORADO—$58.75.

Boulder: First Ch., for Grand View, 13.25. **Clark:** Mrs. J. C. M., 5. **Colorado Springs:** First S. S., 10. **Denver:** Ohio Ave. Ch., Try Society, 10; Plymouth S. S. Primary Dept., for Santee, Neb., 15. **Loveland:** First German Ch., 5.50.

PACIFIC DISTRICT.

NORTHERN CALIFORNIA—$19.00.

Auburn: Ch., 10. **Cloverdale:** Ch., 5. **Haywards:** Ch., 3. **Sacramento:** L. M. H., 1.

OREGON—$52.32.

Clackamas: Ch., 2. **Condon:** Ch., 6.12. **Forest Grove:** Ch., 18; Pacific University H. T., S. S., for Pleasant Hill, Tenn., 10. **Hillsboro:** Ch., 16.20.

WASHINGTON—$84.40.

Seattle: Plymouth Ch., 50; Rev. C. F. C., for Santee, Neb., 25. **Spokane:** Westminster S. S., 5. **Tolt:** Ch., 3. **Vaughn:** S. S., Lincoln Mem., 1.40.

THE SOUTH, ETC.

NORTH CAROLINA—$24.96.

Malee: Middle District Association, 2. **Raleigh:** Southern District Association, 2. **Troy:** Peabody Academy, 13.81; S. S., 5. **Wardsworth:** Ch., 2.15.

SOUTH CAROLINA—$1.00.

Winnsboro: Plymouth Ch., 1.

TENNESSEE—$61.00.

Chattanooga: J. L. G., for S. A., Grand View, 5. **Dayton:** A. C., Three Thousand Strawberry Plants, for Grand View, Tenn. **Nashville:** W. V. M., for Talladega Colloge, 50. **Pleasant Hill:** C. G. (Alumnus), 6.

ALABAMA—$80.90.

Athens: "Friends," for Trinity School, 16; "Friend," for Trinity School, 1. **Marion:** Student of Lincoln Normal School, for Building Fund, 1. **Mobile:** First S. S., Lincoln Mem., 2; F. M., for Emerson Institute, 50c. **Montgomery:** Rev. E. E. S., for Talladega College, 2.60; Mrs. E. E. S., for Tougaloo U., 6. **Talladega:** A. G., for Hospital, Talladega College, 5.25; E. B. G., for Talladega College, 15; Wallace Lumber Co., for Hospital, Talladega College, 11.55.

Woman's Missionary Union of Alabama.

W. M. U., for Emerson Institute, Mobile, Ala., 20.

MISSISSIPPI—$84.00.

Alcorn: S. J., for Tougaloo U., 6. **Brandon:** R. W., for Tougaloo U., 6. **Greenville:** Mrs. L. F., for Tougaloo U., 4. **Jackson:** E. R. G., for Tougaloo U., 7; J. M. G., for Tougaloo U., 6; I. C. T., for Tougaloo U., 5. **Meridian:** Mrs. M. S. J., for Tougaloo U., 37. **Tougaloo:** G. D., for Tougaloo U., 6; A. J. S., for Tougaloo U., 5; L. W., for Tougaloo U., 2; "Friends," two doz. linen table napkins, for Tougaloo U.

LOUISIANA—$30.62.

Woman's Missionary Union of Louisiana, Miss Lena Babcock, Treasurer.

Lake Charles: 1.50. **Lake Peigneur:** L. M. S., 1. **New Iberia:** L. M. S., 5.76. **New Orleans:** Beecher Mem. Ch., L. M. S., 3.06; Central Ch. L. M. S., 6; Howard Chapel, 2; Straight University W. M. S., 10. W. H. M. U. of La., 1.30. Total, $30.62.

FLORIDA—$10.

Hampton: B. E. Van B., 5. **Martin:** Miss L. B. H., 5.

TEXAS—$12.57.
Dallas: Central Ch., 6.02; Central Ch., S. S., for Parsonage in Porto Rico, 6.55.

HAWAII—$789.65.
Central Kona: Ch., 19. **Ewa:** Hawaiian Ch., 2. **Haili:** Ch., 15. **Halawa:** Ch., 7. **Hamakua:** Hikina Ch., 3.25. **Hanapepe:** Ch., 1. **Hilo:** First Foreign Ch., 4.20. **Honolulu:** Kaumakapili Ch., 25; Kaumakapili C. E., 14.35; Nunanee St. Japanese Ch., 4; Portuguese Ch., 8.75; Mary Castle Trust, 500; D. K. K., 1.50; G. M. K., 1.25; J. N. K., 2; J. R. K., 5; S. W. K., 2; Mr. and Mrs. T. R., 25; Mrs. H. P., 50c.; J. U., 2.25; G. W. W., 4. **Kalapana:** Ch., 5. **Kalaupapa:** Ch., 9. **Kalihi-Moanalua:** Ch., 7.50. **Kanaio:** Ch., 2. **Kansohe:** Ch., 10. **Kapaa:** Hawaiian Ch., 5. **Koloa:** Ch., 8. **Kohala:** Ch., 8; Japanese Ch., 2. **Koolan:** Ch. (Kanai), 3.55. **Lanakila:** Ch., 2.50. **Laupahoehoe:** Ch., 6. **Lihue:** Hawaiian Ch., 25.85; Union Ch., 9.25. **Mokuackawa:** Ch., 2. **Noa Kehaula:** Ch., 5. **Onomea:** Ch., 1. **Opihikao:** Ch., 2. **Pelekunu:** Ch., 2. **Sol Konia:** Ch., 5. **Spreckelsville:** Hawaiian Ch., 2. **Ulupalakua:** Ch., 1.50. **Waikane:** Ch., 5. **Wailuku:** Hawaiian Ch., 2. **Waimea:** First Ch., 5.10. **Waioli:** Ch., 3. **Waipio:** Ch, 3.35, for Hawaiian Missions.

SUMMARY FOR MAY.

Donations	$14,117.00
Legacies	6,944.93
Total	$21,061.93

SUMMARY

From Oct. 1, 1910, to May 31, 1911.

Donations	$134,110.17
Legacies	57,906.45
Total	$192,016.62

ENDOWMENT FUND.

The Brown Fund for Colored People, add'l, $25.

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for May, 1911

FOR CHURCH BUILDING.

ARIZONA—$10.25.
Tucson: 10.25.

CALIFORNIA (Northern)—$61.95.
Adin: 1st, 2. **Alturas:** 1st, 4. **Black Diamond:** 1st, 6. **Cloverdale:** 1st, 5. **Haywards:** Eden, 5. **Lodi:** 15. **Oakland:** Fruitvale, 5. **Paradise:** Craig Mem'l, 12. **Santa Rosa:** Todd, 3.50. **Sunnyvale:** 1st, 4.45.

CALIFORNIA (Southern)—$483.57.
Alpine: 3.25. **Avalon:** 4.80. **Bakersfield:** 5. **Claremont:** 26.50. **Compton:** 1.15. **Escondido:** 3.36. **La Canada:** 2. **La Jolla:** 3.70. **Los Angeles:** 41.40; Pilgrim, 1.57; Plymouth, 27.05; Park, 1.60. **Los Garvanza:** 7.60. **Little Lake:** 64c. **Monrovia:** 4.60. **Ontario:** Bethel, 74.14. **Pasadena:** 1st, 14.40; North, 2.95. **Paso Robles:** 1st, 1.17. **Pomona:** Pilgrim, 14.40. **Redlands:** 1st, 8. **Riverside:** 26.82. **Rosedale:** 2.60. **San Bernardino:** 1st, 3.09. **San Diego:** 1st, 40; Logan Heights, 1.30. **San Jacinto:** 76c. **Sherman:** 1.60. **Sierre Madre:** 3.12. **Whittier:** Miss Grace Holloway, 5. W. H. M. U., 150.

COLORADO—$30.10.
Denver: Ohio Ave., 10. **Grand Junction:** 1st, 16.30. **Lyons:** 3.80.

CONNECTICUT—$536.05.
Bolton: 4. **Bridgeport:** Black Rock S. S., 10.25. **Bristol:** Aux., 50. **Chaplin:** 9.06. **Cheshire:** 16.60. **Ellington:** 30.19. **Hartford:** 1st, Y. W. H. M. Club, 75; Park, 40. **Ivoryton:** Swedish, 5. **Jewett City:** 3.05. **Lakeville:** Union, 13. **Lebanon:** Aux., 11; Goshen S. S., 3.69. **New Britain:** 1st, W. H. M. Soc'y, 20; 25; So. H. M. Soc'y, 10. **New Haven:** Grand Ave., 28.07; Howard Ave., 10.20. **New London:** S. S. 2nd, 27.93. **Putnam:** 2nd, 35.10. **Stamford:** 1st, 26.22. **Watertown:** 6.24. **Washington:** 40. **Westport:** S. S., 3.64. **West Suffield:** 2.31. **Windsor:** 1st, 8.50. **Winsted:** 2nd, Travelers Club, 10. **Woodstock:** 1st, 12.

DISTRICT OF COLUMBIA—$84.00
Washington: Mt. Pleasant, 34.

FLORIDA—$21.00.
Melbourne: 11; S. S., 10.

GEORGIA—$7.45.
Alpharetta: 3.30. **Lanesville:** Trinity, 2.15. **Tucker:** 2.

IDAHO—$4.00
Deary: 4.

ILLINOIS—$2,319.95.
Abingdon: C. E., 1. **Albion:** S. S., 1; W. S., 1; Y. L., 1. **Alto Paso:** W. S., 1.27. **Alton:** W. S., 15.20. **Amboy:** W. S., 3; C. E., 3. **Ashkum:** W. S., 1. **Atkinson:** 1st, W. S., 1.75. **Aurora:** 1st, 11; New England, W. S., 10. **Belvidere:** W. S., 5. **Bloomington:** W. S., 7. **Boaz:** 10. **Bowen:** W. S., 2.10. **Brimfield:** W. S., 2.55; C. E., 1.50. **Byron:** W. S., 10.25. **Canton:** W. S., 3. **Carpentersville:** W. S., 3. **Chandlerville:** 1st, 3.41. **Chicago:** Austin, 1st, W. S., 25; Bethesda, W. S., 1; Auburn Park, W. S., 1.20; Bowmansville, 4.50; California Ave., W. S., 45; California Ave., S. S. and Pri., 2.25; Douglas Pk., W. S., 2; Douglas Pk., S. S., 2; Fifty-second Ave. W. S., 15; 1st German W. S., 5; Grand Ave. W. S., 5; Green St. W. S., 5; Irving Park W. S., 2.25; Leavitt St. W. S., 10.50; Millard Ave W. S., 1.50; Mont Clare W. S., 3.81; New 1st, 36.08; North Shore W. S., 17; North Shore S. S. Pri., 1.50; Plymouth, W. S., 13; Rogers Park C. E., 6.75; Rogers Park W. S., 22; South Mission Band, 2; South Y. L., 4.50; South Chicago, W. S., 5; South Chicago Commercial Ave. Mission, 850; Tabernacle W. S., 6; Union Park, Y. L., 7.50 University, 15; Warren Ave. Y. L., 5.25; Warren Ave. W. S., 39.15; Waveland Ave. W. S., 7; Waveland, 1st, 10; Wellington, W. S., 10.60; West Pullman, 8. **Chillicothe:** W. S., 2.25. **Clifton:** W. S., 1. **De Kalb:** W. S., 5. **Dundee:** W. S., 15. **Dover:** W. S., 8. **East St. Louis:** Plymouth W. S., 1. **Evanston:** 1st, W. S., 57. **Elgin:** W. S., 25. **Fall Creek:** W. S., 3. **Forrest:** W. S., 2. **Granville:** W. S., 15. **Gridley:** W. S., 8.25. **Griggsville:** W. S., 2.70. **Harvey:** W. S., 8.25. **Hinsdale:** S. S., 4.50. **Jacksonville:** 20; Y. P. M. S., 15. **Joy Prairie:** W. S., 8.75; S. S., 3.35. **La Grange:** W. S., 10. **La Salle:** W. S., 2. **Loda:** F. F. Butyon, 3; W. S., 25. **Lombard:** W. S., 7.50. **Marseilles:** W. S., 5; C. E., 1.50. **Mazon:** Park St. W. S., 1. **Mendon:** C. E., 1.50. **Moline:** W. S., 10.70. **Oak Park:** 1st, C. H. Wilcox, 5; Nor. Berwin S. S., 22.50; W S., 95.23; Inter. C. E., 1.27; 2nd, 50; 15; 2nd W. S., 32; Third C. E., 2.92; Third S. S., 7.99; Third Jr., 90c.; Third W. S., 2.50; Sixth St. W. S., 1. **Odell:** W. S., 6.50. **Oswego:** S. S., 1; **Ottawa:** W. S., 100. **Park Ridge:** 1st W. S., 1.50. **Payson:** W. S., 20. **Paxton:** W. S., 15. **Pecatonica:** W. S., 2. **Peoria:** Plym. W. S., 10; 1st, 22.50; 5; 1st W. S., 50; 1st Y. S., 11.25. **Plymouth:** C. E., 1; W. S., 3.50. **Princeton:** C. E., 5; W. S., 10.

Quincy: W. S., 13. **Roberts:** 1st, 2.46; W. S., 15. **Rock Falls:** W. S., 7. **Rockford:** 2nd, W. S., 12. **Rollo:** C. E., 1. **Roscoe:** W. S., 3.81. **Roseville:** W. S., 4. **Sandwich:** 1st W. S., 10. **St. Charles:** W. S., 7.05. **Seward:** Rockford W. S., 11.25; Second, 8. **Shabbona:** W. S., 10. **Sheffield:** W. S., 8.40. **Somonauk:** C. E., 5; W. S., 1.50. **Springfield:** 1st W. S., 10. **Sterling:** W. S., 10. **Sycamore:** 5. **Toulon:** C. E., 1.50; W. S., 10.95. **Union:** W. S., 2. **Waukegan:** 1st, 5; 1st, C. E., 1.50. **Waverly:** C. E., 2.25. **Wayne:** 8.74. **Western Springs:** W. S., 15. **Wheaton College:** Ch. and S. S., 14.31; Ch. and S. S. W. S., 22.70. **Winnetka:** W. S., 6.75. **Wilmette:** W. S., 2.85. **Wyoming:** W. S., 3.75. **Yorkville:** W. S., 10.

INDIANA—$14.09.
Coal Bluff: on acc., 12. **Whiting:** Plymouth, 2.09.

IOWA—$217.51.
Anita: W. H. M. U., 1.25. **Burlington:** W. H. M. U., 4.55. **Cedar Falls:** W. H. M. U., 17.50. **Chester:** W. H. M. U., 4.58. **Clinton:** W. H. M. U., 1.15. **Council Bluffs:** W. H. M. U., 1.75. **Des Moines:** Plmy. W. H. M. U., 2; Greenwood W. H. M. U., 2. **Dubuque:** Summit W. H. M. U., 1.55. **Dunlap:** W. H. M. U., 5. **Emmensburg:** W. H. M. U., 3; W. H. M. U., 25.68. **Eldora:** L. S., W. H. M. U., 2; S. S., W. H. M. U., 2. **Gaza:** W. H. M. U., 4. **Green Mountain:** W. H. M. U., 5. **Grinnell:** W. H. M. U., 11.33. **Hampton:** W. H. M. U., 5. **Humboldt:** W. H. M. U., 2. **Harlan:** W. H. M. U., 2.20. **Independence:** W. H. M. U., 2.50. **Iowa City:** W. H. M. U., 2.25. **Ionia:** W. H. M. U., 3. **Lake View:** W. H. M. U., 3. **Mason City:** 1st, W. H. M. U., 3; 7. **Manchester:** W. H. M. U., 5. **Marshalltown:** W. H. M. U., 2.75. **Mt. Pleasant:** W. H. M. U., 1.05. **Nashua:** W. H. M. U., 8. **New Hampton:** W. H. M. U., 2.27. **Oskaloosa:** W. H. M. U., 2. **Ottumwa:** 1st, W. H. M. U., 3.50. **Postville:** W. H. M. U., 2.75. **Sheldon:** W. H. M. U., 8. **Shenandoah:** 10. **Spencer:** W. H. M. U., 2. **Sioux City:** 1st, W. H. M. U., 11. **Tabor:** W. H. M. U., 5.25. **Tripoli:** 13. **Waterloo:** 1st, W. H. M. U., 3.65; Plym. W. H. M. U., 50c. **Washta:** 10. **Winthrop:** W. H. M. U., 2.50.

KANSAS—$108.16.
Athol: 9.10. **Kensington:** 6. **Kinsley:** 1st, 5. **Lawrence:** Plym., 50. **Tonganoxie:** K. W. H. M. U., 50c. **Topeka:** 1st, 30. **Wabaunsee:** 7.56.

MAINE—$31.40.
North Yarmouth: 15. **South Brewer:** 3. **Southwest Harbor:** Tremont, 3. **West Newfield:** 2.40. **York Village:** 1st, 8.

MASSACHUSETTS—$1,332.02.
Ayer: 1st, 12. **Ballardvale:** Union S. S., 5.31. **Becket:** "A Friend," 5.50. **Beverly:** Dane St., 42. **Boston:** "A Friend," 15; Jamaica Plain, Boylston, 2.24; Jamaica Plain, Central, 50; Roxbury, Eliot, 46.10; Roxbury, Highland, 27; W. Roxbury, So. Evangel, 61; W. H. M. A. of Mass. and R. I., 500. **Brookline:** Leyden, 196.33. **Boxford:** 2nd, 4. **Chicopee:** 1st, 8.26; S. S., 1st, 2.60. **Everett:** 1st, 10.50. **Foxboro:** Bethany, 19.72. **Hawley:** 1st, 96c. **Hingham:** Evangel, 19.65. **Holden:** 12.50. **Holyoke:** 1st, 35.35. **Hopkinton:** 6.30. **Lowell:** Kirk St., 29.75. **Marblehead:** 1st, 23.95. **Middleboro:** 1st, 12.15. **Newton:** Auburndale, 8.16. **Peru:** 1. **Salem:** Tabernacle, 67.42. **Sharon:** 22. **Shelbourne Falls:** 35.20. **Somerville:** Prospect Hill, 20. **Southboro:** 3.66. **Wellesley Hills:** 1st, 14.01. **Weymouth & Braintree:** 3.34; South, Old South, 6.56. **Worcester:** Piedmont, Y. P. S. C. E., 2.50.

MICHIGAN—$19.50.
Chase: 2. **Grand Rapids:** Wallin, 5. **Shaftsbury:** Kay Ch., 5. **South Haven:** 1st, 7.50.

MINNESOTA—$31.30.
Culdrum: Scandinavian, 3. **Minneapolis:** Como Ave., 6; Forest Heights, 10. **New Ulm:** 1st, 7. **St. Paul:** Olivet, 1.50. **Spencerbrook:** Swedish, 3.80.

MISSOURI—$34.65.
St. Joseph: Tabernacle, 34.65.

MONTANA—$13.00.
Billings: 13.

NEBRASKA—$5.00.
Cambridge: 1st, 5

NEW HAMPSHIRE—$348.04.
Acworth: 5.75. **Bennington:** 8.87. **Bethlehem:** F. C. I. and H. M. U., 2.50. **Croydon:** 3. **Concord:** So. Aux., F. C. I. and H. M. U., 41.84. **East Jeffrey:** 9.75. **Greenland:** 10.60. **Hampton:** 23.13. **Keene:** Court St. F. C. I. and H. M. U., 4. **Lebanon:** 2.10. **Littleton:** F. C. I. and H. M. U., 8. **Manchester:** Franklin St., 50; Franklin St. F. C. I. and H. M. U., 30. **Piermont:** F. C. I. and H. M. U., 3.50. **Portsmouth:** F. C. I. and H. M. U., 10. W. H. F. C. I. and Home Miss'y. Un., 135.

NEW JERSEY—$82.85.
East Orange: 1st (2), 36.35. **Plainfield:** 46.50.

NEW YORK—$112.98.
Antwerp: Aux. W. H. M. U., 14.35. **Brooklyn:** Ch. of the Evangel. S. S., 10; Park Ch. W. M. Socy., 5; Puritan, 2.05; Tompkins Ave., Miss Sarah G. Ferrie, 5. **Homer:** 4.43. **Honeoy:** W. H. M. U., Burns Class, 4. **Mt. Sinai:** 14. **Mt. Vernon:** Mt. Vernon Hgts., 24. **New Haven:** Aux. W. H. M. U., 5. **Newark Valley:** W. H. M. U. C. E. Socy., 5. **Oswego:** W. H. M. U., Mrs. E. B. Clark, 1. **Port Leyden:** 1st, 8.25. **Spencerport:** 1st, 3.90. **Summer Hill:** 7.

NORTH DAKOTA—$28.33.
Abercrombie: 1st, 5. **Cleveland:** 2.23. **Drake:** 3. **Fargo:** 1st W. H. M. U., 181.10.

OHIO—$35.41.
Austinburg: 10.87. **Cleveland:** Collinwood, 1st, 11. **Newton Falls:** 1. **Sandusky:** 1.54. **Tallmadge:** 1st, 11.

OKLAHOMA—$10.00.
Guthrie: 10.

OREGON—$127.68.
Condon: 8.22. **Portland:** 119.46.

PENNSYLVANIA—$447.80.
Albion: 400. **Glenolden:** W. M. S., 15. **Kane:** 8.50. **Le Raysville:** 4.50. **Milroy:** 10. **Pittsburgh:** Swedish, 4.80. **Warren:** Bethlehem, 5.

RHODE ISLAND—$9.44.
Central Falls: W. H. M. U., of Mass. and R. I., 9.44.

SOUTH DAKOTA—$175.82.
Academy: Ch. and S. S. C. E., 10.95. **Bonne Homme:** 5.30. **Garretson:** 2. **Springfield:** 1st, 8.75. W. H. M. U., 148.82.

TEXAS—$28.55.
Corpus Christi: 1st, 1. **Dallas:** Central, 15.05. **Sherman:** 12.50.

VERMONT—$518.75.
Barre: W. H. M. S., 8.40. **Barton:** W. H. M. S., 6. **Bellows Falls:** L. U., 15. **Bennington:** No. W. H. M. S., 3. **Benson:** W. H. M. S., 4.25. **Brandon:** W. H. M. S., 5. **Brattleboro:** Centre, 50. **Burlington:** College St. W. H. M. S., 5; 1st, W. Assn., 20. **Cabot:** W. H. M. S., 5. **Chelsea:** W. H. M. S., 4. **Coventry:** W. H. M. S., 5. **Craftsbury:** North W. H. M. S., 4. **Derby:** W. H. M. S., 4.75. **Dorset:** W. H. M. S., 3.25. **East Arlington:** S. S., 4.50. **East Barre:** 3. **East Braintree** and **West Brookfield:** 2. **Highgate:** Church, 3.60. **Hubbardton:** 2.60. **Hyde Park:** North Mite Socy., 5.04. **Johnson:** W. H. M. S., 4.22. **Ludlow:** W. Assn., 9.89. **Lyndonville:** W. H. M. S., 5. **Manchester:** 12.57; W. H. M. S., 7. **Middlebury:** L. Assn., H. & F. M., 11. **Montpelier:** Bethany M. S., 5. **Newbury:** 25; W. H. M. S., 10; W. H. M. S., 4.60. **New Haven:** L. U., 2.62. **Newport:** W. H. M. S., 8. **Northfield:** Laura Hazen Circle, 3. **Orleans:** W. H. M. S., 8.75. **Peacham:** W. H. M. S., 10. **Pittsford:** W. H. M. S., 19.50. **Poultney:** East, L. B. S.,

2. **Proctor:** Swedish, 2. **Roxbury:** Union, 3.05. **Rutland:** W. H. M. S., 40. **Rutland, West:** W. H. M. S., 5. **St. Albans:** West, 10. **St. Johnsbury:** East, Margaret M. S., 4.60; North, W. Assn. (2), 20; South, W. H. M. S., 15. **Shoreham:** W. H. M. S., 9. **Springfield:** West, W. H. M. S., 15. **Sudbury:** W. H. M. S., 3.50. **Swanton:** 5. **Underhill:** Homeland Circle, 3. **Vergennes:** W. H. M. S., 10. **Vershire:** W. H. M. S., 2.68. **Wallingford:** W. H. M. S., 6. **Wells River:** W. H. M., 3. **Westford:** Social Circle, 70c. **Westford:** 4. **Westminster:** W. H. M. S., 3. **Williamstown:** 5. **Weston:** 5.13. **Windsor:** W. H. M. and Ch. Aid Socy., 4. **Woodstock:** W. H. M., 28.55.

VIRGINIA—$4.00.
Herndon: 4.

WASHINGTON—$182.40.
Farmington: 50. **Seattle:** Beacon Hill, 12; Plymouth, 100. **Spanaway:** 20.40.
Wisconsin—$63.88.
Arena: 1st, 8. **Janesville:** 19.73. **Milwaukee:** Bethany, 4. **Navarino:** Bethesda Scandinavian, 2.65. **Potosi:** 25. **Superior:** Pilgrim, 4.50.

INTEREST—$1,015.
N. Y. City, N. Y., Dividend, 1,015.

LOANS REFUNDED—$16,227.14.
San Francisco, Cal.: Bethany, 180. **Sea Breeze, Fla.:** 50. **Atlanta, Ga.:** Central, Bal., 6,000. **Pocatello, Ida.:** 300. **Englewood,** North, Ill.: 1,000. **Westville:** 25. **Elkhart, Ind.:** 200. **Belle Plaine, Ia.:** 1st, 300. **Perry:** 327.14. **Kansas City, Kan.:** 1st, 70. **Newport, Ky.:** York St., 400. **Worcester, Mass.:** Ch. of the Martyrs, Armenian, 150. **Buckley, Mich.:** 30. **Detroit, Brewster, Mich.:** 1,000. **Sleepy Eye, Minn.:** 75. **Ashland, Nebr.:** 250. **Granby, Nebr.:** 1st, 25. **Asbury Park, N. J.,** 1st, 500. **Bay Shore, N. Y.:** 1st, 300. **Elmira, N. Y.:** St. Lukes, Bal., 100. **Salamanca, N. Y.:** 400. **Charlotte, N. C.:** Emmanuel, 50. **Forest Grove, Ore.:** 100. **Warren, Pa.:** Bethlehem, 200. **Cranston, R. I.:** **Edgewood,** 500. **Portsmouth, Va.:** 1st, 250. **Spokane, Wash.:** Pilgrim, 200; Westminster, Bal., 2,870. **De Pere, Wis.:** 1st, 200. **Racine:** 175.

INTEREST ON CHURCH LOANS—$601.25.
Birmingham, Ala.: 60. **Atlanta, Ga.:** Central, 55. **Elkhart, Ind.:** 111. **Detroit, Mich.:** Brewster, 120. **Cambridge, Nebr.:** 36. **Asbury Park, N. J.:** 1st, 35. **Coney Island, N. Y.:** 37.50. **Salamanca, N. Y.:** 28. **Cranston, R. I.:** Edgewood, 78.75. **Dodgeville,** Wis.: 40.

LEGACIES—$691.46.
Lyme, Conn.: Est. Harriet H. Matson, 86.46. **Keosangno, Iowa:** Est. L. Valentine, 500. **Arlington, Mass.:** Maria E. Ames, 105.

MISCELLANEOUS—$7.50.
Pringle: Scott's Chapel, Ins., 7.50.

FOR PARSONAGE BUILDING.

CALIFORNIA (Northern)—$78.55.
Adin: 1st S. S., 1.50. **Benecia:** 1st S. S., 1. **Cloverdale:** 1st S. S., 8. **Crockett:** S. S., 4.05. **Fields Landing:** S. S., 1. **Oakland:** 1st, S. S., 40; Fruitvale on Loan, 15. **Petaluma:** 1st S. S., 6.50. **Santa Rosa:** S. S., 1.50.

CALIFORNIA (Southern)—$6.30.
Buena Park: C. E. S., 1. **La Mesa:** S. S., 5.30.

COLORADO—$225.00.
Collbran: 1st, on loan, 10. **Denver:** Harmon, on loan, 50; 2nd, on loan, 65. **Montrose:** Union, on loan, 65. **Pueblo:** Pilgrim, on loan, 35.

CONNECTICUT—$118.78.
Chaplin: C. E., 2. **Easthampton:** 75c. **Ellington:** Y. P. S. C. E., 3.36. **Hartford:** 15. **Hebron:** S. S., 2. **Lebanon:** 1st S. S., 3. **New Britian:** South, H. M. Socy., 25. **New Milford:** 1st S. S., 7.67. **North Granby:** Swedish, on loan, 25. **North Greenwich:** Y. P. S. C. E., 3. **Plymouth:** C. E. Soc., 2. **West Hartford:** 20. **Winsted:** 2nd Aux., 10.

IDAHO—$2.00.
Deary: S. S., 2.

ILLINOIS—$95.00.
Alto Pass: on loan, 25. **Roberts:** W. S., 5. **Springfield:** 1st W. S., 5. **West Pullman:** 1st, on loan, 60.

INDIANA—$25.00.
Dunkirk: on loan, 25.

IOWA—$80.00.
Dickens: Bal. on loan, 40. **Iowa Falls:** 40.

KANSAS—$8.00.
Athol: (2), 6. **Gaylord:** S. S., 2.

MAINE—$14.25.
Jonesport: Y. P. S. C. E., 4. **Presque Isle:** Y. P. S. C. E., 2.50. **Princeton:** Y. P. S. C. E., 1. **Standish:** S. S., 1.75. **York Village:** C. E., 5.

MASSACHUETTS—$89.00.
Adams: 1st, Y. P. S. C. E., 2. **Amherst:** 1st, 10. **Brockton:** 1st, Y. P. S. C. E., 3. **Brookline:** Leyden, S. S., 10.. **Dedham:** Allin, Y. P. S. C. E., 1.78. **Fairhaven:** Y. P. S. C. E., 5. **Granby:** 7.50. **Hdye Park:** 1st, S. S., 5. **Medfield:** S. S., 5. **Milton:** S. S., 4.80. **Newton:** Highland S. S., 8.91. **Sherborn:** 2. **Wakefield:** S. S., 10. **Watertown:** Phillips, 10.89. **West Newbury:** 2nd, Y. P. S. C. E., 3.12.

MICHIGAN—$155.00.
Johannesburg: 1st, on loan, 25. **Saranac:** on loan, 20. **Suttons Bay:** on loan, 100. **White Cloud:** on loan, 10.

MINNESOTA—$77.50.
Minneapolis: Open Door, on loan, 30; Swedish, on loan, 30. **Sauk Rapids:** on loan, 17.50.

NEBRASKA—$75.00.
Beemer: 1st, on loan, 25. **Bertrand:** on loan, 25. **Wahoo:** on loan, 25.

NEW HAMPSHIRE—$14.00.
Dalton: Good Will Socy., 2. **Danbury:** S. S., 1. **Gilsum:** Y. P. S. C. E., 5. **Nelson:** 6.

NEW MEXICO—$27.50.
Atrisco: on loan, 27.50.

NEW YORK—$27.00.
Canaan: S. S., 2. **Osceola:** on loan, 25.

NORTH DAKOTA—$40.00.
Deering: on loan, 10. **Hillsboro:** 1st, on loan, 30.

OHIO—$28.00.
Rock Creek: 3. **Springfield:** Lagonda Ave., on loan, 25.

OREGON—$36.20.
Ashland: on loan, 25. **Condon:** C. E. S., 3. **Eugene:** C. E. S., 5. **Sherwood:** 3.20.

PENNSYLVANIA—$15.50.
Allegheny: S. S., 1st, 5.50. **Pittsburg: Puritan,** 5. **Taylor:** S. S., 5.

SOUTH DAKOTA—$95.00.
Highmore: on loan, 25. **Oacoma:** on loan, 20. **Redfield:** on loan, 50.

TEXAS—$11.00.
Forth Worth: 11.

UTAH—$25.00.
Park City: 1st, on loan, 25.

VERMONT—$35.74.
Bristol: S. S., 2.45. **Coventry:** Y. P. S. C. E., 10. **Irasburg:** 1.14. **Ludlow:** 5. **Newbury:** C. E. Socy., 5. **South Hero:** 4.15. **Westford:** 6. **Westminister:** Y. P. S. C. E., 2.

WASHINGTON—$132.80.
Arlington: 1. **Chewelah:** 7. **Christopher:** S. S., 4. **Colfax:** S. S., 7.95. **Edison:** S. S., 5. **Leavenworth:** C. E. & S. A., 3. **Maltby:** 1st, on loan, 75. **Monroe:** S. S., 5.65. **Ritzville:** Zoar S. S., 3. **Washtucna:** on loan, 20. **Westbranch:** 1.20.

Totals.

Receipts for Church Building.....$26,033.23
Receipts for Parsonage Building..... 1,537.12

Total Receipts for the month....$27,570.35

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for May, 1911

MAINE—$29.88.
Holden: 2.40. **Portland:** Williston, 16.18. **Skowhegan:** Island Ave., 6.80. **So. Brewer:** 1. **So. Freeport:** 2. **West Newfields:** 1.50.

NEW HAMPSHIRE—$373.72.
Gilmanton Iron Works: 3. **Manchester:** Franklin St., 25. **Marlboro:** 4.68. **Nashua:** Pilg. Ch., Friend, 25. **Plaistow & Haverhill:** 5. **Raymond:** 6. New Hamp. F. C. I. & H. M. U., 305.04.

VERMONT—$397.59.
Benson: 9.50. **Bridport:** Friend, 5. **Danby:** S. S., 1.50. **So. Woodbury:** 2. Woman's Home Miss'y Union, 379.59.

MASSACHUSETTS—$1,322.38.
Legacy, Est. of A. B. Wing, $200.
Becket: Friend, 5.50. **Boston:** Jamaica Plain, Central, 50; Boylston, 2.24; Roxbury, Im. Walnut Ave. Y. P., 5; Dorchester, 2nd S. S., 5. **Chester:** 1st, 1.18. **Cummington:** Village, 2.67. **East Charlemont:** 2.05. **Everett:** 1st, 9. **Foxboro:** Bethany, 17,26. **Hawley:** 1st, 84c. **Holyoke:** 1st, 92.54. **Hyde Park:** 1st, 11.88; 1st S. S., 10. **Lawrence:** Trinity, 9.51. **Lowell:** Kirk St., 24.50. **Milford:** 35.32. **Newton Centre:** Member 1st, 25. **Pepperell:** 10.50. **Rochester:** 1st, 1. **Salem:** Tabernacle, 43.50. **Somerville:** Prospect Hill. 25. **Stoughton:** 1st, 5.01. **Sunderland:** 22.96. **Swampscott:** 1st, 17.50. **Taunton:** Friend, 10. **Wareham:** 1st, 12. **Wellesley Hills:** 1st, 12.26. **West Springfield:** 1st, 26. **Weymouth & Braintree:** Union, 2.91. **Winchester:** 1st, 14.25. **Wollaston:** Sunbeam Club, 10. Woman's Home Miss'y Ass'n, 800.

RHODE ISLAND—$46.29.
Central Falls: 6.29. **Providence:** 1st, 10. **Pawtucket:** Friend, 10. **Providence:** 1st, 10; Union, 10.

CONNECTICUT—$1,143.81.
Bristol: 34.60. **Brooklyn:** 8.40. **East Hampton:** 6.78. **East Haven:** 11.15. **Hampton:** 1. **Hartford:** Friends, Center Ch., 77; Friends, Asy. Hill Ch., 40; Friends, South Ch., 20; Park, 40. **Manchester:** 1st, Friend, 100. **New Haven:** Center, Friend, 100; Plym. Y. P. S., 10; Howard Ave., 10.20; Grand Ave., Friend, 10. **Northfield:** 3.25. **North Madison:** 4. **Norwich:** Broadway, Friends, 110; Park, Friends, 30; 2nd, Friends, 10. **Oakville:** Union, 8.66. **Pomfret:** 1st, Friends, 10. **Salisbury:** 7.53. **So. Windsor:** 2nd, 12. **Taftville:** 8. **Thomaston:** 16.64. **Watertown:** 1st, 3.90. **Westport:** S. S., 3.35. **West Suffield:** 1.85. **Willimantic:** 1st, Friend, 100. **Windsor:** 1st, 5.50. Woman's Home Miss'y Union, 340.

NEW YORK—$203.15.
Bay Shore: 1st, 5. **Cambria Center:** S. S., 3. **Candor:** 6.55. **East Bloomfield:** Friend, 12.50. **Gloversville:** 1st, 42.52. **Ithaca:** 1st, 18.91. **New York:** Armenian, 7. **Parishville:** Union, 2. **Spencerport:** 1st, 1.69. **Summer Hill:** 5.30. Woman's Home Miss'y Union, 98.68.

NEW JERSEY—$89.59.
East Orange: 1st, 21.09. Woman's Home Miss'y Union, 68.50.

PENNSYLVANIA—$14.60.
Kane: 1st, 5.50. **LeRaysville:** 4.22. **Pittsburgh:** Swedish, 2.88. Woman's Home Miss'y Union, 2.

DISTRICT OF COLUMBIA—$22.
Washington: Mt. Pleasant, 22.

ALABAMA—$3.
Thorsby: 3.

INDIANA—$2.09.
Whiting: Plym., 2.09.

MICHIGAN—$50.
Benton Harbor: 1st, 50.

OHIO—$358.86.
Cleveland: 1st, Collinwood, 11. **Lucas:** 2. **Norwalk:** 1st S. S., 2.81. **Sandusky:** 1st, 1.96. **Twinsburg:** 3. Woman's Home Miss'y Union, 338.09.

ILLINOIS—$1,326.02.
Atkinson: 1.25. **Batavia:** 12. **Chandlerville:** 2.46. **Chicago:** New 1st, 18.05; University, 15; Waveland Ave., 4; Forest Glenn, 1. **Dundee:** 1st, S. S., 12. **Fall Creek:** Zion, 25. **Harvey:** 4.70. **Roberts:** 1.78. **Rockford:** 2nd, 62.20. **Roscoe:** 94c. **Seward:** 2nd, 6. **Wilmette:** 1st, 9.73. Woman's Home Miss'y Union, 1,149.91.

WISCONSIN—$980.11.
Amery: 12.40. **Annaton:** 1.20. **Antigo:** 19.75. **Arena:** 3rd, 3. **Baraboo:** 20. **Beloit:** 1st, 42.47. **Berlin:** 5; Friend, 10; Union Ch., 4.24. **Blake's Prairie:** 3. **Bloomington:** S. S., 4. **Cable:** 2. **Clinton:** 1.50. **Clintonville:** 5. **Delevan:** 11.49. **DeSoto:** 1. **Eagle River:** 3.15. **East Troy:** 5.20. **Eau Claire:** 1st, 58.50 **Ellington:** 3.43. **Farview:** 73c. **Fond du Lac:** 81.12. **Genesee:** 5. **Hammond:** 3. **Janesville:** 1st, 14.73. **Kaukauna:** South Side, 2.48. **Kinnickinnic:** 10. **La Fayette:** 5. **Lake Geneva:** 50. **Leon:** 1. **Mazomanie:** 5.25. **Menasha:** 47. **Menomonie:** 45. **Milton:** 1. **Milwaukee:** Grand Ave., 42.46; Grand Ave., S. S., 10.44. **Minong:** 20c. **Oshkosh:** Plym., 29.95. **Orange:** 1. **Owen:** 2. **Pittsville:** 2. **Plymouth:** 10. **Potosi:** 20; Davis Mem'l, 18.16. **Ripon:** 5.05. **Roberts:** 16. **Rosendale:** C. E., 2.80. **Shiocton:** 5. **Salon Springs:** 55c. **So. Milwaukee:** German, 1.65. **Sturgeon Bay:** 18.50. **Sun Prairie:** 4.25. **Superior:** Pilg., 16.71; Hope, 1.29. **Token:** 5.68. **Trego:** 2. **Trempealeau:** 4. **Viroqua:** 20. **Walworth:** 3.95. **Watertown:** 10. **Waukesha:** 24. **Wauwatosa:** 85. **White Creek:** 1. **Williams Bay:** 9.20. **Windsor:** 11.50. **Wyoming:** 4. Woman's Home Miss'y Union, 104.13.

MINNESOTA—$672.45.
Minneapolis: Lyndale, 10.45; Como Ave., 2; Friends, 625. **New Ulm:** 1st, 4. **St. Paul:** Olivet, 6; Friend, 25.

IOWA—$580.83.
Emmetsburg: 18.62. **Garner:** 7.98. **Marshalltown:** 1st, 44. **Mason City:** 1st, 4. **Shenandoah:** 7.25. **Whiting:** 1st, 24.50. Woman's Home Miss'y Union, 474.48.

MISSOURI—$4,009.95.
Breckenridge:, 8.20; Friend, 50. **Brookfield:** 1,000. **Cameron:** Friends, 195. **Dawn:** Friends, 145. **Hamilton:** Friends, 110. **Kansas City:** Westminister Young Ladies, 100; Friends, 1,310.25. **Kidder:** Friends, 978. **Meadville:** Friends, 60. **New Cambria:** Friend, 10. **St. Joseph:** Friends, 17.50. **St. Louis:** 1st, 13. **Tarkio:** Friend, 13.

KANSAS—$58.50.
Emporia: 1st, 15. **Kinsley:** 1st, 5. **Lawrence:** Plym., 17. **Topeka:** 1st, 20. Woman's Home Miss'y Union, 1.50.

NORTH DAKOTA—$12.40.
Woman's Home Miss'y Union, 12.40.

SOUTH DAKOTA—$90.27.
Academy: Ch., S. S. & C. E., 4.70. **Bon Homme:** 2.25. **Columbia:** 5.07. **Springfield:** 3.75. Woman's Home Miss'y Union, 74.50.

NEBRASKA—$14.28.
Havelock: 8.25. **Irvington:** 6.03.

COLORADO—$2.27.
Highlandlake: 2.27.

OKLAHOMA—$5.15.
Agra: 2.15. **Okarche:** 3.
TEXAS—$7.02.
Corpus Christi: 1st, 2. **Dallas:** Central, 5.02.
MONTANA—$2,228.70.
Big Timber: 1. **Billings:** Friends, 2,208.60. **Great Falls:** 1st, 1. **Park City:** Friends, 18.10.
WASHINGTON—$5.70.
Elk: 1st, 1.20. **Seattle:** Prospect, 2.50. **Snohomish:** 2.
CALIFORNIA—$110.54.
Alpine: 41c. **Avalon:** 75c. **Berkeley:** 1st, 13.75. **Bloomington:** 32c. **Claremont:** 6.61. **Compton:** 14c. **Escondido:** 42c. **Hayward:** Eden, 2.50. **Heber:** Friend, 30. **La Jolla:** 46c. **Little Falls:** 25c. **Lodi:** 1st, 5. **Los Angeles:** 1st, 5.17; Plym., 3.38; Pilg., 20c.; Park, 20c.; Garvanza, 95c. **Monrovia:** 58c. **Oakland:** Fruitvale Ave., 5. **Ontario:** 4.56. **Palms:** 40c. **Pasadena:** 1st, 2; North, 54. **Paso Robles:** 16c.; Y. P. S., 6c. **Pomona:** 4.80. **Redlands:** 1st, 3. **San Bernardino:** 1st, 58c. **San Diego:** 1st, 5; Logan Heights, 31c. **San Jacinto:** 22c. **San Luis Obispo:** 5c. **Saratoga:** Ch. S. S. & C. E., 12. **Sherman:** 20c. **Sierra Madre:** 39c. **Ventura:** 18c.
Friends, 2,126.92.

Legacies	$ 200.00
Donations	16,288.07
Total	$16,488.07

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston. Mass.

Receipts for April, 1911

ARKANSAS—
Little Rock: 9.50.
NORTHERN CALIFORNIA—
Berkeley: North, 7. **Ferndale:** S., 2. **Oakland:** Pilgrim, 7.65. **Sacramento:** 11.15. Collections, 7.65. Total, $35.45.
SOUTHERN CALIFORNIA—
Palms: S., 6. **Riverside:** C. E., 10. Lantern Lectures, 11.34. Total, $27.34 of which $6.00 is C. D. Coll'n.
COLORADO—
Arriba: 2; Friend, 95c. **Colorado Springs:** First, 15. **Flagler:** 1.70. **Whitewater:** 1.25. Supplies, 4.88. Total, $25.78.
CONNECTICUT—
Centerbrook: 96c. **Central Village:** 2. **Easton:** 5. **Kent:** 1.64. **Lyme:** 5. **New Haven:** First, 94.63. **New London:** First, 8.33. **New Preston:** S., 10. **Sharon:** 5.05. **South Norwalk:** Swed. S., 3. **Winsted:** Second, 16.68. Pulpit Supply, 13.48; 7.50. W. H. M. U., 36.00 Total, $209.27, of which $36.00 is received through W. H. M. U.
DISTRICT OF COLUMBIA—
Washington: First, 60.
FLORIDA—
Cocoanut Grove: 1. **Orange City:** S., 5. Association, 34.90. McMillen Memorial Fund, **Dayton Beach:** Friend, 25. Total, $65.90.
GEORGIA—
Friend, 1.
IDAHO—
Council: 4.20.
ILLINOIS—
Alto Pass: 3. **Argo:** S., 5. **Aurora:** New England W. S., 5.40. **Bowen:** C. E., 45c.; W. S., 1.80. **Canton:** W. S., 54c. **Chicago:** Leavitt St. W. S., 5.85; South W. S., 6.04; Green St. W. S., 72c.; Rogers Park W. S., 3; Warren Ave., 18.92; Maplewood, 1. **Clifton:** W. S., 54c. **Cobden:** W. S., 1.35. **De Kalb:** First W. S., 90c. **Elburn:** W. S., 1.44. **Galva:** W. S., 9. **Illini:** W. S., 1.80. **Lyndon:** W. S., 1. **Mattoon:** Union W. S., 1.98. **Moline:** Second W. S., 1.35. **Oak Park:** First W. S., 7.25. **Peoria:** First, 50; Union W. S., 4.50. **Pittsfield:** W. S., 72c. **Princeton:** 3.40; W. S., 2.70. **Rockford:** First W. S., 4.90; Second W. S., 5.13. **Somonauk:** 10; W. S., 81c. **Toulon:** W. S., 1.71. **Vienna:** W. S., 1.02. **Warrensburg:** 4.10. **Wheaton College:** W. S., 1. **Woodstock:** W. S., 90c. McMillen Memorial Fund, **Chicago:** Friend, 10; Morgan Park S., 5; Polo, Friend, 5; Rockford, Friend, 10; Canton, Friend, 1. Total, $201.22, of which $73.80 is received through W. H. M. U.
INDIANA—
Cardonia: S., 50c. **Kokomo:** S., 10. Total, $10.50.
IOWA—
Cherokee: W. S., 2.50. **Clinton:** W. S., 1.25. **Decorah:** W. S., 75c. **Glenwood:** 1.45. **Grinnell:** W. S., 1. **Independence:** W. S., 75c. **Iowa City:** 15.20; W. S., 1. **Maquoketa:** W. S., 1.10. **Newell:** W. S., 1.30. **Oskaloosa:** 5.80. **Perry:** W. S., 1.25. **Postville:** W. S., 85c. **Pringhar:** W. S., 1.25. **Reinbeck:** W. S., 2.50. **Silver Creek:** W. S., 50c. **Sioux Rapids:** W. S., 1. **Somers:** 1.61. **Washta:** W. S., 2. **Webster City:** 4.75. **Whiting:** 21. Total, $68.81, of which $19.00 is received through W. H. M. U.
KANSAS—
Kirwin: W. S., 1.50. **Onaga:** 8. **Wichita:** Fairmount W. S., 6; Fellowship S., 8.15. Total, $23.65, of which $7.50 is received through W. H. M. U.
KENTUCKY—
Newport: S., 10.
LOUISIANA—
Hammond: First, 4.50.
MAINE—
Alfred: S., 5. **Auburn:** Sixth St., 1.15. **Brewer:** First, 2.06. **Hampden:** 1.59. **Jackman:** 1. **Machiasport:** 2. **Minot:** West, 1. **Newcastle:** S., 10.35. **Portland:** Woodfords W. S., 4.23; Williston W. S., 9.15; Free, 5. **South Berwick:** S., 9.16. Total, $51.69, of which $13.38 is received through W. H. M. U.
MASSACHUSETTS—
Amesbury: Union, 3.25. **Boston:** Dorchester, Second, J. J. A., 100; Brighton, 9.68; Roxbury, Highland, 7. **Braintree:** First, 5.09. **Brookline:** Harvard, 77.09. **Cambridge:** Pilgrim, 12,11; Wood Memorial S., 3.50. **Chicopee Falls:** Second, 4.56. **Cohasset:** 42c. **Dedham:** 9.60. **Fall River:** Central, Borden Mem'l Fund, 52.98. **Framingham South:** Grace, 20.58. **Georgetown:** First, 6. **Granville:** West, 1. **Hardwick:** Gilbertville, 28.16; M. C., 4. **Haverhill:** Bradford, 5.07; Center, 10.35. **Lanesboro:** 65c. **Ludlow Center:** 11. **Melrose:** S., 4.78; Jr. Dept., 2.81. **Millis:** 3.52. **Newburyport:** Central, 20; S., 25. **New Marlboro:** First, 1.76. **Newton Center:** 121.20; Auburndale, 10.75; Newtonville S., 15. **Saugus:** Cliftondale, 7.05. **Somerville:** Broadway, 6.50. **Springfield:** First, 6.91; Faith, 5. **Upton:** 2.69. **Wakefield:** 28.28. **Waltham:** 6.50. **Wellesley Hills:** 3.56. **Whitman:** 1.50 **Winchendon:** North, 2.43. **Worcester:** Union, 4.50. **Wrentham:** 13. Friend, 10; 1; 25. W. H. M. A. of Mass. and R. I., 150. Total, $850.83. of which $154.00 is received through W. H. M. A.
MICHIGAN—
Covert: W. S., 08c. **Detroit:** 35; First W. S., 2.40; Mt. Hope, W. S., 16c.; Brewster W. S., 29c. **Flint:** 5.20. **Grand Rapids:** Wallin Mem'l W. S., 10c. **Greenville:** W. S., 29c. **Jackson:**

First W. S., 32c. **Lansing:** Plymouth W. S., 8.27. **Ludington:** W. S., 1.41. **Manistee:** W. S., 60c. **Muskegon:** Highland Park S. S., 1.50; Jackson St. S. S., 50c. **Ovid:** W. S., 20c. **Saginaw:** First W. S., 1.50. **Sheridan:** W. S., 09c. **Union City:** W. S., 16c. W. H. M. U., 9.08; Conference, 43.86. Total, 111.01, of which $102.81 is received through W. H. M. U.

MINNESOTA—

Anoka: 3.36. **Fergus Falls:** S., 10.12. **Gladstone:** 2.02. **Minneapolis:** Plymouth, 26.70; Pilgrim, 12.12; Fremont Ave., 5.76; Forest Heights S., 10. Total, $70.08.

MISSOURI—

Green Ridge: L. M. S., 30c. **Hamilton:** L. M. S., 1. **Kansas City:** First W. S., 35.90; Priscilla, 9.66; Beacon Hill W. S., 44c.; Westminster L. M. S., 38.90; Prospect Ave. L. M. S., 4.55. **Lebanon:** 7.24. **Maplewood:** 4.18; H. D., 20c; L. M. S., 60c. **Pierce City:** L. M. S., 75c. **St. Joseph:** Tabernacle L. M. S., 2.65; C. E., 50c. **St. Louis:** First W. S., 9.13; Pilgrim W. S., 13.70; Compton Hill L. M. S., 90c; Hyde Park Y. L., 47c.; Jr. C. E., 17c.; Union, C. E., 25c. **Sedalia:** C. E., 25c.; L. M. S., 35c. **Springfield:** First W. S., 8.75. Total, $140.84, of which $129.42 is received through W. H. M. U.

MONTANA—

Park City: 1.15. **Rapids:** 1.10. Total, $2.25.

NEBRASKA—

Center Valley: S., 1.23. **Flats:** S., 41c. **Keystone:** S., 1.22. **Pleasant Valley:** S., 88c. **Wagner:** S., 55c. Total, $4.29.

NEVADA—

Reno: First, 1.74.

NEW HAMPSHIRE—

Claremont: 4.42. **Enfield:** 5.06. **Langdon:** S., 1.50. **Orfordville:** 1.75. **Winchester:** 11. Total, $23.73.

NEW YORK—

Albany: Prim. Dept., 2; Cradle Roll, 5. **Bay Shore:** L. A., 2. **Brooklyn:** Church of Pilgrims, 50; Plymouth W. S., 50; Clinton Ave. W. S., 50; Central W. S., 5; Park Prim. Dept., 5; W. S., 5; C. E., 3; Tompkins Ave. K. D., 25; Flatbush L. U., 6. **Brooklyn Hills:** Pilgrim S., 4.25. **Gloversville:** S., 27.88; L. B. A., 7. **Hamilton:** Prim. Dept., 1. **Le Raysville:** Sunbeam M. C., 10. **Mount Vernon:** First W. S., 3.51. **New York:** Broadway Tabernacle W. S., 4; Forest Ave. S., 5. **Nyack:** L. A., 6.07. **Riverhead:** Sound Ave. C. E., 10.61. **Syracuse:** Plymouth, 14.85; Good Will C. E., 10; Alpha Circle, 25; W. G., 25; Geddes W. S., 5. **Utica:** Bethesda W. S., 5. **Woodhaven:** W. S., 5. Collection, 4.62. Friend, 1. Total, $382.79, of which $317.94 is received through W. H. M. U.

NORTH DAKOTA—

Buford: 3.50. **Canfield:** Friend, 96c. **Cooperstown:** First W. S., 8. **Elgin:** Friend, 80c. **Flasher:** 77c. **Granville:** 1.44. **Hillsboro:** W. S., 2.35. **Jamestown:** W. S., 3.85. **Max:** 1.50. **New Leipzig:** 1.71. **Pettibone:** Friend, 84c. **Regan:** Friend, 1.03. **Wing:** Friend, 1.50. Total, $28.25, of which $14.20 is received through W. H. M. U.

OHIO—

Cleveland: Cyril, 6. **Columbus:** First, 22.50; Eastwood, 9. **Oberlin:** Second, 22.11. **Painesville:** First, 2.54. **Toledo:** Central, 9.87. McMillen Fund. **Ashtabula Harbor:** Finnish S., 2 Fort Recovery, 2.78; **Marysville:** S., 7.10; **Newton Falls:** 2.36. **Oberlin:** Friend, 2; **Steubenville:** First S., 4.30; **Wayland:** S., 3.30. Total, $95.86.

OKLAHOMA—

Fairbanks: S., 70c. **Guthrie:** W. S., 65c **Kingfisher:** W. S., 50c. **Little Wolf:** S., 20c. **Oklahoma City:** Pilgrim W. S., 7.50. **Turner:** S., 20c. **Weatherford:** W. S., 50c. Sale of outfit, 30. Total, $40.25, of which $9.15 is received through W. H. M. U.

OREGON—

Fernvale: S., 95c. **Hillsboro:** S., 20.10. **Table Rock:** S., 1.65. Supplies, 4.80. Total, $27.50.

PENNSYLVANIA—

Allegheny: First, 5.10. **Philadelphia:** Midvale, 2. Total, $7.10.

RHODE ISLAND—

Providence: Beneficent, 35.69.

SOUTH DAKOTA—

Dupree: 1.87. **Eagle Butte:** 2.48. **Harding Grove:** 5.04.. **Knights, S. H.:** S., 1.06. **Lane:** 2. **Lantry:** 2.55. **Milesville:** 1.25. W. H. M. U., 9. Total, $25.25, of which $9.00 is received through W. H. M. U.

TEXAS—

Dallas: Central, 3.26. **Farwell:** 4. Total, $7.26.

UTAH—

Heber: S., 45c.

VERMONT—

Barre: 9.78. **Charlotte:** 9. **Poultney:** East, 5. Total, $23.78.

WASHINGTON—

Benge: 3.84. **Beverly:** 1.15. **Coupeville:** 3. **Marshall:** 84c. **Seattle:** First German, 6.50 **Sultan:** 2.19. Supplies, 14.45. Total, $31.97, of which $5.19 is C. D. Coll'ns.

WISCONSIN—

Edgerton: S., 6.21. **La Crosse:** 28.50. **Lake Geneva:** 7.50. **Tiego:** 3. Total, $45.21, of which $6.21 is C. D. Coll'n.

Total.

For the month, $2,764.94, of which $22.21 is C. D. Collns. and $886.20 is received through W. H. M. U.

During the month, the Society has aided 157 schools, of which 35 were newly organized

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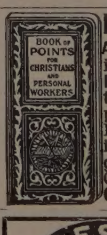

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